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A FOUNTAIN OF Gardens.

Vol. II.

Being a Continuation of the Proceſs of a Life according to *Faith*, of the Divinely *Magical*-Knowledge, and of the *New Creation*.

IN

Mutual ENTERTAINMENTS

BETWIXT

The Eſſential Wiſdom, and the Soul in her Progreſs through *Paradiſe*, to Mount *Sion*, and to the *New Jeruſalem*.

By *J. LEAD*.

Iſa. LVIII. 11.

Thou ſhalt be like a watered GARDEN, *and like a Spring of Water, whoſe Waters fail not.*

London, Printed, and Sold by the Bookſellers of *London* and *Weſtminſter*, 1697.

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of ancient and curious Books and MSS. on THEOSOPHY, PHILOSOPHY, and MYSTICAL THEOLOGY, and on correlative subjects of physical Science, as touched upon in the 'MEMORIAL OF WILLIAM LAW, JACOB BÖHME, DIONYSIUS ANDREAS FREHER, FRANCIS LEE, AND OTHER THEOSOPHERS,' and in the series of Volumes entitled, 'AN INTRODUCTION TO THEOSOPHY, Vol. I.—A.D. 1854.' [8, *Ludgate Hill*, 1876.]

No......

Note.—Many books in this Collection, though seemingly irrelevant to its chief subjects, having been received among *lots*, have been allowed to remain with the rest.

THE EDITOR TO THE READER.

IN this Second Volume of the *Diary*, which is here Preſented, there are many Things very Conſiderable, relating to the ſeveral Progreſſes of a Life of *Faith*, with various Manuductions to this Myſtick and Superſenſual State, recorded within the Space but of One Year; wherein this Author was moſt plentifully Viſited of God. There are many Informations given concerning the *Paradiſiacal*, the *Angelical*, and the *Divine* Life, in the Gradual Augmentation and Operation of the Holy Seed of Faith within the Soul: Many things concerning the *Bank* of *Wiſdom*, with her Laws of *Merchandize*; which beſides an Interiour, do carry alſo with them an Exteriour Senſe,

that will be made good to her Children: many things reſpecting the Eſtabliſhment of a Royal Order of the *Melchizedeck Prieſthood* upon the Earth, with the Return of Prophecy and Miracles, in a more Extraordinary and Fixed Manner than ever hitherto.

They are all Great and Momentous Matters which are here deliver'd, Concerning both the Church of Chriſt in general, and each Member thereof in particular: neither are they ſuch as are at a diſtance, but ſuch as are near at hand, and at the very Door; they beginning already to be accompliſhed in ſome Perſons in divers Countries, even almoſt of all Ranks, Conſtitutions, and Manners of Living. Whereof much could be ſaid. And if they be not only Great, but alſo Uncommon and Strange, though it cannot be expected that they ſhould eaſily be Receiv'd; yet it may, that they ſhould at leaſt be admitted to a fair Hearing, and candid Examination, as to the Pretences which are made. Whatever alſo the Method of Delivering them down may be, and how liable ſoever to the Exceptions of the Eloquent and the Learned, this will not be a Prejudicate ſtrong enough

enough to make the Wiſe and Prudent in Heart, throw away a rich Treaſure that may be put into their hands, becauſe of the many Coverings that may be put upon it. And if the Matters be of the greateſt Conſequence, though they be couched for the moſt part under certain Parables, Similitudes, and Viſional Ideas, it is not at all doubted but that Many will be found, who may hereby be ſtirred up to dive into and comprehend what others will ſlight and deſpiſe, as ſeeing nothing more in it than an Enthuſiaſtick Jargon of Words. But let the Thoughts of theſe be never ſo mean, it is certain to me, that *Wiſdom will be juſtified of her Children*: and that her Children are Children indeed, Children in the Eyes of the World, in their own Eyes, and in the Eyes of God. No wonder then it is that the World deſpiſes them, laughs at their weakneſs, and with a ſort of Diſdain, pities their Folly. It has been ſo from the days of Chriſt and of his holy Apoſtles: and it is no new thing for the *Myſtick Wiſdom* of God to be accounted *Fooliſhneſs*, and thoſe that are led by an higher Spirit than that of this World to be termed *Mad*, or even poſſeſs'd with a *Devil*.

But if the World know them not, a Greater than the World doth know them. Hear then, O ye Little Ones, and rejoice: Hear alſo, O ye Deſpiſers, and mourn. For a *glorious Kingdom*, and a *beautiful Crown*, even the Crown of *Philadelphia*, is now ſet before you both. Take heed that ye neglect not ſo great an Offer, and deride not thoſe who do Believe, and conſequently Accept it. If ſo, the Evil Day of Temptation, that is to try the whole Earth, will overtake you ſuddenly: and then will ye be conſtrain'd to confeſs, How are theſe whom we counted Mad, numbred among the Children of God: and how is their Lot fallen among the Redeemed out of the Earth, who ſtand upon the Mount of *Sion*, with Crowns and Palms in their Hands, following the Lamb?

The *Aſcending Steps* to which Mount you will find Here ſo deſcribed, as could be by none but ſuch as have went up by them; in conformity with that proceſs of the Regeneration, and the Transformation, which hath been expreſſed by the *Aſcenſion-Ladder ſent down*, that was in the year 1681. ſet forth by the Author, and in the Year 1694. Tranſlated into

High

High Dutch, and ſoon after that into *Low Dutch*. Wherein it is at large declared how the Actions and Paſſages of our Bleſſed Lord in the Way to Glorification, are not only Repreſentative, and Imputative as to their Meritoriouſneſs, or Efficacy, but are alſo Operative of the ſame in the Members of his Myſtical Body. Who muſt alſo paſs through *Death*, and the *Reſurrection*, before they can *Aſcend*, and be *glorified* with him in the Kingdom of *Mount Sion*, or of the *New Jeruſalem*. Let us then, as many as Love the Lord JESUS and his Appearance, behold the *Cloud now breaking*, wherein he will Deſcend into Us, in like manner as he Aſcended, and having carry'd us through the Croſs, will lead us back into *Paradiſe*, whence we came out, by reſtoring again the bright and pure Image of God, through his all-virtual Reſurrection: and from thence conduct us ſtill higher and higher, as we ſhall be herewith by him *Adorned*, into thoſe Superiour States of Glorification, in the Heavens above *Paradiſe*, where he ſits as at the right Hand of the Father, in the Fulneſs of Majeſty and Glory. From whence he will Perſonally alſo deſcend to Judge the

World according to Righteouſneſs and Truth [or Equity,] when he ſhall have thus prepared a Body of Saints, made like unto him, in the midſt of whom he may pitch his Glorious Tabernacle. Out of which his Edicts will be ſent, as on the Wings of the Lightning, to the utmoſt ends of the Earth, by Flying Angels who have liv'd in Bodies of Mortality, but ſhall have then receiv'd the Immortal Crown and the Incorruptible Name. O Bleſſed, yea, thrice Bleſſed are all thoſe, who through that Faith, which in theſe Sheets is Diſcrib'd, are made partakers of this Firſt Reſurrection, and of the high Immunities and Prerogatives of the Firſt-born.

But who is ſufficient for theſe things? And it may now again be ſaid: Alas! *Who hath believed our Report?* We are accounted as Liars all the day long, for thy ſake, O God of Truth. Alas! who will believe that thou haſt remembred thy Promiſes of Old, which all thy Holy Prophets have repeated from thy Mouth: O Lord moſt Holy, O Lord, moſt True? Or that thou haſt ſpoken unto us out of the Cloudy Pillar, and communed with us in the Silence of our Hearts?

How

How haſt thou made us to bear thy Reproach, O God: and to be in the Eyes of many, and even of our Brethren, (as we ſtill eſteem them) as the *Dung* of the Earth, and as the *Offſcouring* of all the preſent Forms of Religion; becauſe we have believed thy Word, and have liſtened to thy Voice, calling unto us in the Evening of this Sixth Day? Wherefore dealeſt thou thus with us, O Lord our God? Surely thou anſwereſt us: *Why are ye ſo jealous of mine Honour, as if the Times were not in mine Hand, and the Seaſons ordained in my Counſel? Ariſe: and hold not your Peace, though ye be but the Offſcouring of the Earth, and lie as among the Pots. Blow ye the Trumpet; and ceaſe not, till I ſhall appear. Suffer me to plead my own Cauſe, and at my own time. Remember my Servant* John, *that I ſent to prepare my Way: how he wrought not any mighty Deed, yet was found faithful in his Miniſtration, and prevailed abundantly. Think not that I am ſlack in performing my Promiſes, of deſtroying the Adverſary, that Man of Sin, by the Ghoſtly and Miraculous Powers going out of my Mouth, as ſtreams of Fire. For all my Promiſes are at hand to be fulfill'd*

Hold but faſt unto the End ... and rejoice greatly, that ye are counted worthy to ſuffer ſhame for my Name.

Wherefore we ſhall not be Solicitous what may be Said or Thought of us by Any. Our Part is Defenſive, not Offenſive: and ſo Only but with reſpect to the Honour of God, and the Immutable Truth of his Word. And therefore it will be incumbent on thoſe who would oppoſe us, to ſhew the Invalidity of that Charter which we pretend to have from the Mouth of Chriſt himſelf, *Luke* 11. 10, 13. *Matth* 5. 48 (compared with 1 *Cor.* 13.) *John* 16. 10, 12, 13, 14. (compared with Chap. 17. 20, 21. and *Acts* 2. 17. 39.) Or to produce but any one Teſtimony either out of the Old, or New Teſtament, (which they themſelves dare to rely on) for the Final Ceſſation of Revelation and Prophecy in the Church of God, either with the Apoſtles, or ſhortly after, or even after ſeveral Centuries of Years, as the more Moderate and Learned do Aſſert. Or elſe to ſhew that what we do profeſs to have thus learnt, when rightly underſtood, is Clearly contrary to what is contain'd in the Law, or in the Goſpel, or

[*It has never ceased. Like causes produce like effects to all* 10
eternity. The 4th Degree of holiness is frequent witness Bradwell. The
4th degree of personal holiness and watchfulness in the Church is the spirit of the two
edged shining sword? the 5th of mighty? the 6th of omnipotent powring of Mercy? the
7th of the full Revelation!! But now a days [illegible] beyond the 1st degree.]
Crany

to ſome thing deliver'd by the Holy Prophets or Apoſtles. Either of which if theſe Gentlemen can prove, they will do much towards the Sapping, and Overturning the whole Foundation upon which we ſtand. But till this ſhall be done, all this other Labour will be but in vain: and inſtead of retarding, will but ſerve more Vigorouſly to promote the Work: that is undertaken and carried on by ſome that are of a *Nehemiah* Spirit, and not to be daunted with big and terrifying Words. [*]

If there be then any Diſſatisfied as to the Contents of this Volume, or of the former, or other Writings hitherto Printed of this Author; let them, if their Diſſatisfaction be out of a Zeal for God, and the Truth of Religion; conſider with cool and ſedate Thoughts, whether there be not as good a Ground in Scripture for the Expectation and Belief of ſuch a Kingdom of Chriſt to come, as is herein expreſſed, and ſaid to be revealed by the Powers of the Holy Ghoſt; as there is for many of the Opinions in Religion which they do receive, and Articles which they have ſubſcribed to. Let them conſider what is the Sanctification

[admitted substantially but not [illegible]

* How manifestly is the Spirit the budding of that Universality of disputed Evangelical Spirit that arose through Law in the last generation! How the Spirit wanted to be brought to the birth, but the time was not fully ripe! Had Law had conquered in human Faith, Spiritual Science of all ages, and reproduced it in the outward simple formal Letter natural form of this Material Discovery, [illegible] from which arose Mahomet the Spirit of multiplying, and by evolutions of the Law of which is to come, that of Neo-Sophia. Search this Treasure farther.

fication of the Divine Name on Earth, to be daily Pray'd for, (and therefore to be believ'd in) what the Coming of the Kingdom of our God on Earth, and what the Doing of his Will on Earth, in like manner to be Pray'd for, and Believ'd in, as to the very ſame degree that it is in Heaven; that is both with the ſame *Oneneſs* of Spirit, the ſame perfection of *Purity*, and the ſame *Univerſality* of Extent; with reſpect firſt to the Name of the Father to be ſanctified, by ſuch as ſhall have receiv'd the Seal of the Adoption of Children; ſecondly, to the Kingdom to be manifeſted, which muſt be in the Power of the Father; and thirdly, the Will to be performed, which muſt be by the Holy Ghoſt, miniſtring in the inward Sanctuary, which he fills. Let them conſider what other Syſtems do ſay as to theſe matters: and then let them examin what a Syſtem may be drawn out of this Book, when well digeſted, and fully comprehended. After which let that which is hence drawn, be compared with thoſe: and both together be compared with the Sacred Scriptures, taken in their eaſie, plain, and natural Senſe, without running to, or depending

ing upon the Gloſſes, Interpretations, or Comments of any whatever. Let them further conſider, whether in theſe Scriptures, there be the leaſt Footſteps to be found for ſuch a prevailing Opinion, as is at this day grown in a manner Univerſal amongſt us, that the Prophetical and Miraculous Gifts of the Spirit were deſign'd by Chriſt for the eſtabliſhment only and Foundation of his Church, and not for its Building up, and Perfection in the Work of the Miniſtry, till all ſhould be brought hereby into the Unity of the Faith, and the Knowledge not only of the Myſteries of Religion, but a full conformity to the Stature of Chriſt, in the moſt perfect and ſtable Model of it: concerning which much is ſpoke, both here, and in *The Meſſage to the Philadelphian Society.*

It is to be confeſſed that there are indeed ſeveral things, that will be apt to ſhock the Readers at the firſt view, who have not had any ſuch Experiences in themſelves: but chiefly through the Strangeneſs of this Parabolical and Myſtical way of Writing, which is fallen under as great a Diſreputation in this preſent Refin'd Age, as it was of Eſteem in the

the first Ages of the Church. But upon a most nice and accurate Examination these Stumbling Blocks will either all, or for the most part, moulder away of themselves. And whereas it is generally Objected against every one that steps out of the Vulgar and Ordinary Road, and speaks but of any Divine Favours above what are common, That all proceeds from the Root of Pride in them, variously transforming it self; you may be Here assured, that there is the most Solid ground Established, by what you shall read in these so Peculiar Memoirs, for the *Humility* of the Cross; without making it to interfere with Faith or Hope, or to impede the Progress of any Generous Design for the Good of this Nation, of *Christendom*, and of the whole World. And no where better you may find what a vast distinction there is of a True and Christian from a False and Beggarly Humility. Another thing that may recommend this, with the other Treatises of the same Author, is that there will not herein be found, any vilifying or reproaching the Sacred Customs among Christians, any Lessening or Derogating from any Institutions either of Christ or of his Apostles,

Apoſtles, as is uſual unto Some: but a juſt Deference to the truth of the Hiſtory as well as of the Divine Myſtery. Here is nothing againſt the Ordinances of the of the Goſpel, when us'd in Spirit and in Truth: nothing againſt the giving Honour to whom Honour is due: and nothing againſt the Unity of the Body of the Church under Chriſt the only Supreme and Univerſal Biſhop, and his Holy Spirit. For as much as nothing is aſſerted for the *ſetting up of any new Sect, or Church*: but an Encouragement is only given, for the Waiting purely in the unity of this Spirit, with Prayers and Supplications, that ſuch an *Holy Catholick* Church may ariſe upon the Earth; whereof Chriſt can ſay, that *my Dove, my Undefiled is One*, and that it is *One Spirit* with himſelf. Wherefore alſo there can be no Objection as to any Uncharitableneſs in this Author. Who is more blamed for the Height of Charity, as ſtretching it too far, than for the want of it, or contracting it. But that Exact and Beautiful Repreſentation of the Deſign and Import of our Saviour's Doctrine, which is herein Deliver'd, will be ſufficient probably to prefer the ſame to all the Sober Inquirers after

[Holy, good, excellent, inſtructive, uſeful, why any Diſcovery of Spiritual inſtruction, when a ſtandard of ſignal mixed caprices and Cheats can be found, decently to Scripture Obſcurity and Dry ſpirit.]

after Truth: when they ſhall have Thoroughly examin'd into it, and compared it with thoſe Lame and Imperfect Accounts of it which are given by the Writers of Syſtems: and will be able to guard it ſelf (when clearly Apprehended) againſt all Attacks, whether on the right hand or on the left. There are ſome Antient Truths conformable to the Goſpel and to the Belief and Practice of the Apoſtolical Church, which you may here find Reviv'd: ſome not ſo generally Loſt, Confirm'd. What is ſaid concerning the Incarnation and Satisfaction of Chriſt, the Reſurrection of the body, Chriſtian Perfection, and the Kingdom of God in the Reſtitution of Depraved Nature, is ſo deep and ſo Fundamental; and withal ſo agreable with that high Veneration which every Chriſtian ought to have for the holy Scriptures, as may reward the Worthy and Patient Inquirer: Beſides many other Great and uſeful Myſteries unfolded, and Notions neither Wild nor Barbarous propounded, but worthy of Acceptation by all Chriſtians, and all Men, for the Humiliation of Man, the Exaltation of God, and the Promulgation of the Goſpel of his Kingdom: to diſcover more deeply

our

our own Weakneſs and Unworthineſs, and to infuſe into us a great Charity for others, Condeſcention, and Compaſſion towards all that bear the ſame Image and Nature with our ſelves, and towards the whole Groaning Creation.

If any of which Ends be obtain'd by what is here Publiſh'd, through the Divine Bleſſing upon it, then haſt thou, O Reader, who reapeſt this Benefit, reaſon to Thank: But if otherwiſe, take heed how thou Condemn

Thy Brother and Servant in the Lord Jeſus,

TIMOTHEUS.

Aug. 5. 1697.

THE

THE EPISTLE OF The AUTHOR.

To the Inquiring and Impartial Readers.

WHereas *it has been the Royal Gift of God's Grace, to Viſit the Lowly with the Day-break of his Light, by Unſealing the Cabinet, where the Precious Jewels, and Treaſure of the Immenſe Goodneſs have laid hidden; I am under an Obligation to diſcharge my Truſt and Stewardſhip herein: this that is here publiſh'd, not having been given for a* Private *Uſe, but for an* Univerſal *Advance into deeper and higher* Manifeſtations *of the Mind of God. Of which it was Foreſeen, that they ſhould have their Acceptation and Improvement in this Age, and Period, by Many that ſhall be fitly qualified for their Entertainment, who are found walking in the hum-*

ble Valley of the Lilies. *Theſe cannot reliſh, or ſavour any thing, but what flows from the Living Streams, that proceed from the very Root and Head* Lily, *who their Light and bright Covering will be. For this is the Day for Increaſe and Multiplication of the* Sharon Glory. *Who then would refuſe among this Number to be, where the Bleſſed Lord himſelf will appear, and in the midſt of them walk and Feed; ſatiating them to that Fullneſs, that there ſhall be no more Thirſt or Drought? For there is a River that from the Godhead doth flow, which will make every Plant to Bud, Flouriſh, and bring forth Fruit like unto Apples of Gold, that is, Solidly and Subſtantially Good.*

Much of this Kind and Nature you may Here find Diſcourſed of, according to what was in ſome degree Known and Experienc'd by one: who once knew herſelf to be as a Wild Olive, cumbering the Ground, or as a fruitleſs Shrub bearing only prickly Thorns. Out of which uneaſy ſtate the Kindneſs and Love of God did appear to bring me forth, when I was about the years of Eighteen; my firſt Paſſage being through moſt terrible Conflicts: I for ſame years walking through the Valley of

Acho-,

Achor, *and through the bitter Dale of* Baca, *till about the Year Sixty, being Ten years afterward, a* Door of Hope *was opened, and Floods of refreſhing came into me, with ſome immediate Dictates that followed me from the Holy Unction, that taught me all things that were neceſſary for me. Albeit I did not hereupon forſake the Outward Miniſtry: but I ſtill waited, and ſought out ſuch as I judged to come neareſt to the Apoloſtical Practice. So keeping on my Courſe Outwardly, with a watchful waiting Interiourly, I muſt own and confeſs to the Glory of the Spirit's peculiar Miniſtration that I found ſuch Deeps broken up in the Center of my own Soul, as open'd that Divine Wiſdom and Underſtanding relating to the Knowledge of* God, Chriſt, *and* my ſelf, *as I could not any where elſe meet withal. The which ſtill engaged me as a weaned Child to be, that I might ſuck no longer from the Breaſt of this Worldly Principle; or draw Water from any other Fountain, then that which (through rich Grace) I had already taſted of. For this Scripture always much followed me*: Whom ſhall he teach Knowledge, and make to underſtand Doctrine;

but the weaned from the Milk, and her that is drawn from the Breaſts? *Which Obſerving and Obeying, the Word was accordingly made good to me. For the Springs thus opening, did ſtill ariſe to higher Degrees. Though ſometimes through the Multiplicity of Concerns, wherein I was circumſtantiated, they would be diſcoulour'd, and even mudded. Which made me ſeek after great Abſtraction, and Solitarineſs, that I might attend upon theſe ſprings, to keep them pure and clear.*

So that when God *did caſt my Lot to be a Widow, which was in the year* 70. *this Change, bringing me firſt into manifold Trials, did drive me into a more Intimate Union with mine Eternal ſpiritual Husband; upon whoſe Care I wholly caſt my ſelf. And then I reſolved to make the choice of* Anna, *to wait in the Temple of the Lord day and night; and to be a* Widow indeed, *after I had been the Wife of a Pious Huſband about five and twenty years. For after his Deceaſe I ceaſed, as much as poſſible, from all Buſineſs and Care, ſetting my ſelf free by all means for the* Heavenly Calling *only. Wherein I found great Pleaſure and Delight, ſo as no Worldly Promotions or Advantages,*

though

(though offer'd for my temptation) could move me from it: or withdraw me from a dedicated and devoted Life. Which I have till this Day perſued, and continued in: and ſhall ſo do, till I ſhall have finiſhed my Courſe, in the hopes of Entrance into the Triumphant Joy of my Lord.

Thus worthy Reader, I have given you a Brief Narrative of the Beginning and Progreſs of my new born Life: which is elſewhere more enlarged on in a Particular Treatiſe. But this may ſuffice for an Introduction into the following Volume of my Journal. *Wherein, as in a Glaſs, you may ſee under what Leadings I have been, where you may read the expreſs manner and method of the Spirit's Communications: in which, I can ſoberly avouch that, I my ſelf was wholly* Paſſive, *and the Spirit altogether* Active. *For my Creaturely Being was ſo bounded up, as nothing to know, or contribute hereunto; all being laid in ſilence, while God was to ariſe, and ſpeak forth himſelf through this Earthen and empty Veſſel. For the ſake of which let no Contempt or Slight be poured out: for it is what God in his* Wiſdom *did reſerve to bring forth for the*

Uſe

Uſe and Service of as many as are ordained to receive and take hold of theſe Divine Myſteries; for improvement and growth to all thoſe Degrees of Perfection, which are herein made mention of. Surely for this End, Wiſdom's *Book of Secrets was opened, that by this Divine Learning her Children might be brought up, and made meet and ready for their Bridegroom the* Lamb. *For undoubtedly the Day hereof draws near: whence theſe Writings having been kept in Obſcurity theſe Twenty Years, as taken by me for Private Memorandums, according as they were given day by day forth, they are now by a ſtrange and unexpected Hand, being a Perſon of great Piety and Worth, brought out into the Light. Whoſe Fame and Renown ſhall out-live all Writings of Time; and who perpetually ſhall wear* Love's *Diadem and Crown.* [*I cordially agree with the Writer.*]

I have no more now but to beſeech and entreat thoſe to whom theſe Sacred Truths ſhall come to be Peruſed, that as they would reap Benefit and Advantage herefrom, they might fear and dread to paſs any Judgment or Cenſures, in a gain-ſaying way to the Spirit, the Opener of them. And let me humbly give this my Advice, that the Full-growne and the highly Advanced in all Rational

Learning

Learning and Wiſdom, and in all great and honourable Acquirements, do become as Children, *committing themſelves to* Wiſdom *their true Mother, that they may be broughs up at her Feet. Which they will find to turn to a thouſandfold better Account, than all that ever they have before learnt. For I have made it my Obſervation, that the Raſhneſs of many Spirits in Condemning what they are abſolute Strangers unto, hath ſhut the* Gate of Wiſdom *upon them. Therefore this Caution accept of from your little and low Fellow Member, O all ye that would be growing Plants under the Shadow of* Chriſt *the bleſſed Vine, that ye refuſe not to ſeek and draw from the Royal Grape continually, the Juice whereof is pure* Spirit, *to ſtrengthen you with the Balſam of Life. All this the Child-like Spirit will come to Taſt and Know: and by obeying theſe Rules and Manuductions, you will have occaſion to adore, bleſs and magnifie what of the Spirit of GOD ſhall hereunto move and drive you. For the* Commiſſion *is already gone forth to the Angelical Meſſenges, that conſtrained are to ſound the Horn of Salvation, which is filled with the* Ghoſtly Oil. *Which will ſo abundantly flow, as to heal all the Diviſions and Controverſies, whereby the ſeveral Parties do wound each other. Who would not Ambitious then be, among theſe Shepherds to hold out the Love golden Crook, to fetch in the torn, rent, and ſcatter'd Sheep, and Lambs, into Chriſt their Princely Shepherds Fold; where they may quietly lie down in thoſe refreſhing Paſtures, that do Spring again as faſt as they are fed upon? The Door for Entrance here-*

into

into ſtands open, let none ſhut it upon themſelves. For a thouſand times Thouſands of Bleſſings are pronounc'd upon the Publiſhers and Promoters of this Glorious Miniſtration of the Spirit. *And a Cry there is now ſounding from the Heavens unto all Preachers and Teachers, of all Ranks and Degrees, and whatever Titles and Denominations they do bear, that in pure Unity and Harmony they do together agree, to Declare and Held forth the Everlaſting Teſtimony of the* Spirit of Jeſus, *from the Springing Unction, that will be the Sealing Mark of the* Apoſtolical *Day, that is now again to be Revived. For which evermore Prayeth ſhe,*

Who in Inceſſant Travel is till all this ſhall be Accompliſh'd,

J. Lead.

July 29. 97.

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A Fountain of Gardens Watered by the Rivers of Divine Pleasure.

Vol II.

January the 1st. 167$\frac{6}{7}$.

A Commemoration on New-Years Day.

IN and about the middle of the Night, being called out in Prayer, I did feel a mighty throng of Invisible Powers that filled me, so as if I had put on the Immortal Vehicle, for the Sacred Trinity to act in, with Love and Joy-Powers, during sometime upon me with great ravishing Sweets. In the Morning

this Word did me greet, When will you begin to draw out ſome part of that ſtock, which you have truſted with him, who is ſo ready with you to account? The great and mighty One hath charged himſelf with a Debt unto you, by all and every act of Faith, which at any time had purely flown out from either, joyning hereunto in one Spirit, as Co-partners in Spiritual things. Then was it further opened unto me, that we had been careleſs, in that we had neglected in not keeping our Accounts clear, both in relation to the Lord, and to our ſelves. 1. Firſt as to the Talent and Gift intruſted with us, as a Proviſion beſtowed upon us, from our Father to traffick withal, during ſuch a time, as might bring the intended encreaſe unto effect. Now the Spirit who keeps the Heavenly Records, ſaid unto me, Search and ſee, and be well adviſed, what hath been freely given from your God to you. for you are Debters to his Grace for a new Adoption, who hath again begotten you not only to the Hope, but the real Poſſeſſion of that which belongeth unto Children. Though ye have not hitherto underſtood the Royalty of your own

own Beings, nor yet the greatneſs of your Strength and Might. For be aſſured upon this New Creation ſcore, in which ye now are conſidered, thereto doth belong *Sion's* rich Proviſion. Now then it is but meet, as dear and grateful Children, to keep your Accounts clear, and to charge your ſelves with ſo much ſtock of Life and Spirit, as ye have received. It muſt be called out for, and nothing of this Treaſury muſt lie idle or uſeleſs: but all is ſtill expected upon the encreaſe, till ye come to be a numerous Seed. 2. In the Second place, ſaid the Spirit, Conſider and call over what you have adventured, and returned back into that great City, wherefrom the rich Exchange of Spiritual Goods is to be produced. Know for your great Comfort, that ye have a faithful & able Correſpondent in this high and Heavenly Country, that you may fully aſſure your ſelves of great gain in Spirituals, according to the kind, of what the high Region doth afford. Which is of that unknown and excellent value, as theſe Worldly Inhabitants will not care for to purchaſe, becauſe they have no Judgment of ſuch inviſible myſtical Treaſury. But to you who are only for the Heavenly Merchandize,

more Bills of Store ſhall yet be given forth. Fear not to make freſh charges upon that great Truſtee, who commandeth all in Wiſdom's vaſt Bank. Nothing is more pleaſing then to make out what reſteth due unto you, upon the Spirit's Births Account. Little have you examined how Matters and Things of this nature, ſtand betwixt God and you: Who thinks it no Impeachment to his Soveraign Greatneſs, to be endebted unto ſuch, as have returned Lading back again on Faith's bottom. All which hath been committed in truſt, with this Charge to traffick with no other; for it would be an Evil to ſpend your Corn, Wine, and Oyl, upon the fine trimmed Harlot; which yet being ſo high in Appearance, is more then half divided in the true Love's Property. Therefore be wiſe for your ſelves, and ſcatter not, till ye have reaped and got your own Crop in. Hearken then, and obſerve this weighty Rule, to carry all this high Spiritual Commerce in the hiddenneſs of the Eternal Spirit. There are but few in this profeſſing Age, that do underſtand the rate of that Precious Stone ye are Adventurers for, with all

thoſe

thoſe other Celeſtial Ornaments for to bring in againſt the Bridal Day; which will not be ſolemnized with the Lamb, till ye have fetched in all your Eternal Revenue. Therefore be not afraid to urge, and to account with your God, for what the Spirit of Faith hath ſent out, for the bringing in that which is of the greateſt weight and conſideration that hath been known, ſince the World of Creatures hath been exiſting.

January the 7th. $167\frac{6}{7}$.

THis Night I found the Life-Center much open, and the Oracle for to ſound clear, and ſomewhat to talk with me from the Heavenly Sphear. The ſum of which was to perſwade unto a deceaſe, from all that low activity and concern about things and matters Terreſtrial. For as I was mourning in the feeling ſence of that dark Stone, weighing the Superiour part down, upon every ſlight occaſion, miniſtred from this Principle; Which I found in my very taſt, to be as briniſh Salt Waters, that fretted, and eat upon that interiour

gorous part of the Spirit, ſo feebling it as its force was evidently felt to be abated, until the *Shiloh*-Spring did open again. Which waſhed up the healing Stone, which put all into place and order, which by the Corrupter was made diſeaſed. Then this Word ſpake to me, Doſt thou think to recover Immortality of Life, with that Inheritour, who doth belong unto it, while there is a divided Eye and Ear, which ſtill open are to ſee, and hear all thoſe Charming Senſualities, which for this Earthly Kingdom do plead, and do engage you ſtill here to be Traffickers, from which ye are prohibited by Mount-*Sion* Laws. Is not Wiſdom's Merchandize more worthy to be all in your Eye, who will aſſuredly find you daily employ, as to work off your ſelves, from all thoſe Habits, and Cuſtoms, as have been brought in Traditionally from the Fall. From which ye are redeemed, as ye do feed upon the true Myſtical Paſſover, which will foreſtall the Earthly Life, giving way to that pure thing, which ye do feel ſtirring from the light Region. This hath great ſufficiency to clear that evil ſtaining Nature, from out of which ſtrange

Eſſences

Eſſences do ſo turbulently ariſe to annoy and diſturb that, which would be free from all Sins Caſualties, reigning in the Princely Spirit of what will become the abſolute King of Righteouſneſs. Who hath already ſet a Foot upon your Heavens and Earth, for this very end, that his Throne and Dominion might be ſo fixed, within the circumfering Powers of your Wills, that ſo Time may be ſwallowed up, from an entire Act going forth from this Soveraignty: which in an intrinſical way will bring all into ſubjection, that is within. He will firſt begin with the Judgment, for cleanſing the floor: make but the inſide clean and pure, then Power will ſoon be known and underſtood, whereby a Body ſuitable to ſuch a Spirit, may come to be perfectly framed. As thus if the Pith of a Tree be by its Life extenſive, it makes the Bark, through which it riſeth freſh, fruitful, and beautiful; that ſo you may eaſily conclude, that a Life-Sap is vailed under the Bark, but it is not perceiveable, till it ſhoots forth it ſelf, getting through every branch and twig: even ſo it is in you, conſidered as Trees of a new Plantation, in whom the Spirit riſeth,

riſeth, as an eſſential Pith of Life, and diſtributeth it ſelf through every Property, permitting nothing to mingle with it, that ſhould abate its vigorous penetration, for to aſſimulate and qualifie the very outward Bark or Body into a luſtrious Appearance and palpable Fruitfulneſs. The meaning of the Spirit, as to fruitfulneſs, is not only the firſt and ſecond Birth-degrees of Regeneration, and here to ſtop, as in meaſures of Love, Joy, Faith, Hope, Meekneſs and Patience, which are the firſt Fruits of the Spirit. But hereunto are to be added Fruits yet more ſuper-eminent, as the product of theſe. When ſo ripened, as each one their Seed do ſhed into the pure Heart, whereinto the Blood of the New-Teſtament is poured in. From hence now it is, ſaith the living Word, that a Spiritual Body will be driven forth, all in the Heavenly Form, acting forth in another kind of fruitfulneſs, then the foregoing. As thus, a Terreſtrial Creature worketh and produceth acts anſwerable to his Animal rational Life, which may be juſtifiable before Men: and nothing beyond his Life-Sphere is expected. But now from a new-made Creature

ture that deriveth a Birth ſo high, as nothing leſs then God's own Likeneſs is to be evidenced in it; This muſt needs work like it ſelf in various Powers, of another ſort of miraculous Fruitfulneſs, by which Jeſus through this Ghoſtly Spirit and Body is glorified.

January the 12th. $167\frac{6}{7}$.

IN the Night there was preſented unto me, two Forms very diſpleaſing to my Eye, being Cloathed with a Hairy Goats-Skin, where ſpots and botches did appear ſo unlovely, as I was much diſguſted at the ſight of them. But while I was viewing them, firſt the one rent this outward Deformity in twain, and likewiſe the other following the example of the firſt, did alſo rend open. And I beheld two ſweet amiable Children came forth from within this deformed Figure; but at firſt ſight they were as Babes ſtill-born. Upon which I took up one, and it ſoon revived with all motions of Life, and anſwerably the ſame vigorous Spirit manifeſted it ſelf in the other, ſo as I ſaw them able to ſtand

ſtand upon their Legs, and ſo the Viſion ſhut up in the Formality of it, and opened it ſelf in the Spirituality, as I thereupon waited. After a little ſeaſon, the Spirit thus ſpake within me, What have you ſeen in theſe two ſtrange pieces of Deformity, but a rough and unclean Veſtment, that is ſo ignominious. Behold, and ſee your own vile Bodies thus pourtraied out, while that ye do bear thoſe uncomly Shapes; which as a Vail, ſhall rend away, that ſo the truly begotten of the Ghoſtly Body may appear. Who is, as thoſe innocent and all-beautiful Babes that have been ſhut up under a Covert, as in a twofold Body. As firſt, that thick and cloudy ſmothering Body of Sin. Secondly, the very viſible form of Corporiety, which is but a diſgraceful Image, being the product of a degenerate Spirit. Which with the other muſt be put off. For corruptible Humanity in its fleſhly Figure is too mean for the high Birth degree of the Eternal Spirit: Though it may be ſuffered for a time as a diſguiſed Cloathing, till that which is born without Sin, be ſtrong enough to break through the rough humane, and Animal Beaſt, that was

ever

ever deſigned for a Sacrifice: That ſo all brought in by the Fall, might come to be anatomized; that in the room thereof another Body might riſe, not only like what was in *Paradiſe*, but one Degree yet higher, according as your Jeſus hath aſſumed a more tranſparent Body. As theſe things were plainly diſcourſed of to my Spirit, an Objection did ariſe, How this twofold Body ſhould come to be ſo demoliſhed, while we live in this viſible Sphere, as no more to appear in its ſinful Frailty, or Elementary Ponderoſity. Having not heard or ſeen any one, that hath yet ſo put off the vile Body, though hereunto incited, and propheſied of, that ſuch a Change is upon the Inward, and Outward Man to come, but it hath not yet happened in this Orb. Nay, our Lord Jeſus himſelf did not alter his humane Figure to endure, till he had aſcended out of all mortal ſight; and though after his Crucifixion, he did appear, and diſappear at pleaſure, yet he always aſſumed a *body* like to ours, as bearable to the view of thoſe whom he delighted to ſhew himſelf unto, in, and after his Reſurrection. Therefore though he had no Body of Sin to put off, yet he had a Body of Mortality, which

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which was not put off to the humane Eye, till he gave up the Ghoſt of his Animal Life upon the Croſs. All which ſtrengthning the Argument, that our Corporeity hardly in this Region, admitteth of ſuch a Transformation, as thereby to paſs out by and through a ſublime airy Body, in and among the high enthroned Powers and Dignities reſident in the *New Jeruſalem*. This Doubt lay much upon my Spirit, importuning a clear reſolve, that the mind of my God herein might be expreſly revealed, through an immediate dictate, which thus far I obtained. Oh Soul, true it is, no one Preſident there hath been, that hath ſo wrought out the very Originality of all Impurity, as to aſſume a Body of that Celeſtial Clarity, as therein to walk up and down among Mortals; yet that makes not againſt the poſſibility hereof, for there is that to come, that yet never was in exiſtency. Which ſtill will ſteal upon the World by degrees, as in the ſucceſſive Ages, ſome one miraculous thing or other will be produced, which was not before. For this very Unbelief hath ſealed up the mighty Birth-working Power, which ſtill cries, How can ſuch

ſuch Tranſmutations be, as to come forth another Spirit, actuating it ſelf in a ſuitable Body? Ah what Doubtings, and Debates have been here about it? So that Age upon Age hath nothing ſeen of the Reſurrection-ſtate, becauſe afraid to deſtroy the Body of Sin. Which is the firſt Alteration, that muſt be made, before the outward Body can be tranſlated. And know this further, whoever doth attain to the one, hath Power and All-ſufficiency for the other, as they ſhall ſee it expedient, to Metamorphoſe their groſs Corporeity. And though your Jeſus did not alter his Humane Shape, into any viſible Body of Glory, it was not through any deficiency, that he could not do it, but it was his pleaſure that he would not do it. Who knew his Times and Seaſons, when, and for what Ends ſuch Transfigurations were needful. He coming into this World upon Suffering account, that thereby Conquering he might have all Power, to convey ſuch a Spirit, as might form to it ſelf ſuch a proportionable Body, for all ſuch as do give themſelves to be made like unto him, as he is now in a glorified ſtate. But your further Ob-

jection

jection is, that if poſſibly you ſhould attain hereunto, this World would be no fit Principle, for ſuch tranſparent Spirits, and Bodies for to live in? The Inhabitants here could neither bear your Tranſparency, nor you their groſs Corporeity, attended traditionally with all Evil of Sin in ſome more refined, in others viſibly laſcivious, running into all Exceſs, from which the true Eagle-Body will mount away. But this underſtand, that while ye have a Work and Service of God to do here in this Principle, you will not want the Fence of a Spiritual Body, to go in and out, to meet the Sacred *Trinity* in the ſerene Principle. And as *Moſes* did, when he did talk immediately with God, was then put into a ſhining Body, that was not known or underſtood, which was laid aſide, as a Garment for that purpoſe, that ſo he might ſpeak with the Moſt Holy; but as ſoon as he did come out from that Holy Place and Heavenly Parley, he then put on that Form, in which he might be known of the lower Orb. Think it not incredible, that this, and much more, is again to be done, as your Jeſus did often change his

Body;

Body; though it was not known to the vulgar Eye. Doubt not but ſuch wonderful ſufficiency will diſplay it ſelf from the pure contaction of the Sapphire Body. Therefore proceed to keep among the Immaculate and Juſt Ones, according to that preſent transferring Power, which comply'd withal, will produce a change internally, till a Body be aſſumed inviſibly, as ſhall rend the outward Temple-Vail. Then the Ark of the Living Teſtimony ſhall be known, read, and underſtood; yet of none but the Diſciplehood. As your Lord did only appear unto his own in his riſen Body; ſo ſhall it be when you ſo riſen are, as to deſcend from the Heavenly Sphere.

January the 13th. 167$\frac{6}{7}$.

AFter this Conference, and ſatisfying Reſolve, as to the matter of my doubt. This Word was further ſpoke unto me, through the Holy Oracle, that all thoſe Ceremonial Ornaments, which the Prieſts were to be cloathed withal, were to illuſtrate and ſet forth the moſt glorious Tranſfiguration, that was required

quired in that near approach, and miniſtring Service, in all the Tabernacle-Worſhip, wherein we come to bow our ſelves before the Moſt High. Therefore it was asked me, how I did think it was poſſible for to ſee the glorified Perſon of my Jeſus, till I had put on the Prieſtly Robe of a New Body, he being now aſcended into the moſt Holy: Waiting there till the whole Prieſthood called and anointed to be of the ſame Order with himſelf, do enter upon the ſame terms; having offered up in Sacrifice, the vile reproachful Body of the Fleſh, through the ſame Eternal Spirit, by which your Jeſus offered up his Body viſibly: as by a violent Death, ſo yours by a voluntary, myſtical Transformation, working inviſibly. Then what a moſt holy *Melchizedeck*-Spirit will ye paſs, into the Heavenly Place withal, to effect in the true and eternal Tabernacle: where the unchangeable Prieſtood is known in all the Celeſtial Orders, for the accompliſhing thoſe Superiour Services, required in that moſt Holy Place: In which the pure Offerings celebrated, will be no more grievous, nor tedious, becauſe a Prieſtly Body is prepared to hallow

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and ſanctifie inceſſantly the great Name of *Jehovah*, and to proclaim in mighty Trumpet-ſounds to the Ends of the Earth, that the Kingly Prieſthood is come, with all the Tabernacle-Furniture revealed: Which hath been concealed in *Mount Sion*, only hitherto Types and Shadows of it have been manifeſted, but now the real Thing it ſelf ſhall be brought to paſs in them, who can hold out the Sanctuary Profeſſion, without turning aſide, or waving, obſerving ſtill their *Nazaritical* dedication. Then the new Covenant will be confirmed upon you, that their will need no more offering for Sin, for a New Heart with the Law of the Spirit-written in the Heart, as there will be no more a departing from the Mind of the Anointing. For by this Fiery Law proceeding, the Law of Sin within the Members, where ever ſtirring, will hereby be conſumed. For it is no more a weak, literal Precept, that now is given forth, but the very Law-giver writes and engraves himſelf, as an Endleſs Power of Life, to obliterate and make void the Law of Sin and Death, which to no other would ever have given place. This is the Foundation-

Work, which the Spirit of your Jeſus do firſt ſet about, to pull down and demoliſh that which would be ſo great an impediment, and check to all this deſigned Reformation. Now then let it be your Joy, when you feel the Spirit of Burning is diſpoiling all of Sin, for that will perfect all the moſt holy Prieſthood.

January the 14th. 167$\frac{6}{7}$.

UPon the Opening of the high Order of the *Melchizedeck*-Prieſthood wherein I perceived ſuch a deep Myſtery lay hid, as the Apoſtle himſelf had not fathomed: But it was ſhewed to me, that it was of great uſe to know and underſtand who this *Melchizedeck* was? becauſe thereto we had great reference. For he had not only the denomination of a Prieſt to pronounce Bleſſings, but a King to whom Tribute was paid, for *Abraham* preſented of the Spoil that he had taken, and there Titled him the great King of *Salem*: thus far the Scriptures give an account of him. But it was further revealed to me, that he was that

Alpha

Alpha and *Omega*, the Second Perſon, who had his Exiſtency from all Eternity, and was in a high Prieſtly Order from the time of *Adam*'s Fall, and did Officiat in the Heavenly Sanctuary, and real Tabernacle in the Heavens. Whereof *Moſes* had a Sight and Pattern given him to figure out according to the low Capacity, which the Church in the Wilderneſs then ſtood in. But this great *Melchizedeck* incarnated himſelf in Fleſh, that he might viſibly make an Offering thereof, to teſtifie that an end muſt be to that weak, corruptible, and unprofitable ſtate, as now henceforth is to be thereunto put, by the crucifying what he had aſſumed, that ſo that mean and deſpicable Image might for ever be demoliſhed. That the firſt perfect glorious Prieſthood after the Order of *Melchizedeck*, might again riſe, and be in full accompliſhment, in the Reſidue of the Anointed hereunto: who for this cauſe are putting off their Vile Body, that they might be counted worthy to follow their *Melchizedeck* King, where they ſhall not only pay their Praiſe Offerings, but receive there a moſt high & Prieſtly Portion which is an unknown, and vaſt Spiritual

income of Riches, which ſhall be brought from all Parts, as obligatory.

January the 14th. $167\frac{6}{7}$.

In the forepart of the Night, being newly fallen aſleep, I ſaw the Heavens as it were part, and rend, and mighty Commotions in it. The earthly Inhabitants in great Trouble, running up and down, as fearing ſome unexpected Change was coming upon them. Which awaked me, and there was immediately preſented unto my view, as breaking through a bright Element, two glorified Bodies, of a bright Beryl Colour, in ſuch a wonderful Portraiture, as did excel all, I had formerly of this Nature in Viſion ſeen. Upon which my Eye kept fixed without any ſurprize or fear, and ſtill it was brought nearer. The one ſeemed in a Manly Viſſage, and the other as a Woman very Lovely in her Countenance; then ſoon after two or three more broke forth, and joyned themſelves unto them, as in like glorified Figures. This Sight was ſo pleaſing, that I could not but Pray, Oh that we might be added unto them. For

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it was ſaid, Behold this is the Lamb and his Bride, which firſt I did ſee. Oh this great Viſion had ſo mighty an Influence upon my Spirit as grievous it was ſtil, for to be confined in the Corporeal Body, only hourly waiting for to ſee its Redemption. But it was ſaid, Abide Patiently, till your Salvation ſhall be fully wrought out, then you ſhall ſwiftly be cloathed with the ſelf ſame Body, all Spiritual bright, and airy, as my Bride, for to unite in one Body with me. Then I replyed, Ah my Lord, why muſt this Tranſlation be ſo earneſtly ſought, and ſtill prolonged. It was again anſwered, it was ſo conſiderable a Change, as could not be without paſſing through many further Degrees. For Sin and Mortality would not be ſo eaſily vanquiſhed, while we did abide in this tempting Region.

January the 15th. 16$\frac{6}{7}$7.

This Morning it was much upon my Spirit, how to quicken our Progreſs, ſo as to arrive to that Nuptial Conjunction, which did open unto me in the Heavens.

The Spirit ſent forth deep and ſtrong Invocations for the Conſummation of this high Matrimonial Unity, that ſo we might together diſplay our Loves and Joys to each other, in that Spicy perfumed Bed of the Celeſtial Orb. Oh the Eccho's which I did hear in me ſound, the Spirit called to the Bride to deſcend down, the Bride called for the Spirit to aſcend. Thus cry upon cry did, as a pure cloudy Incenſe, ſend out, which brought this Anſwer down, Oh ye who are in the betrothed Spirit, why may not the aſſurance hereof, yet a while ſtay your moſt eager and Spiritual Paſſions of Love, till ſuch time as your Veſſels of Clay be turned into the fine Ophire Gold, through the working forth of that Saphire Stone that is formed in you. Which ſhall work through all in its degrees, till it hath brought you up to that perfect Stature, as ye may make challenge with holy Boldneſs to the Marriage-ſtate, according to that pleaſant and glorious Manifeſtation which you did ſee in the Heavens. Which was ſhewn to you for this very end, that ſo you might ſee your own Nuptial Day ſolemnized. Before the accompliſhing of which, yet great Commotions

Commotions will be permitted, as you did ſee in the Viſion. See firſt, what is ſtill left alive of your dying part that will mutiny. For the Senſitive Life cannot conſent that ye ſhould be married away out of their known Linage and Country; Therefore they will lie in wait to intercept all Meſſages, and Love-Tokens from your *Immanuel*, to prevent the ſucceſs of ſo great a Wedlock change. Therefore I the Spirit of your Lord, do warn you, that you turn away from all ſelf, and creaturely Parly. The Serpent alſo will ſubtlely back with Arguments in forms of Fleſh, that ſo ye might grow cold in your Love, and ſlack in your Faith: but ſpur forward, and faint not, for the everlaſting Gate is ſet open by Soveraign Command. The Trumpet doth daily ſound to enter into Love's Holy Ground, where only the Friends of the Bridegroom ſhall attend you, at the Banquetting Feaſt of Bread and Wine. Now away, and draw from all the curſed things of *Jericho*, and you ſhall meet aſſuredly your *Melchizedeck* King, with a full Cup of Bleſſing. This receive as a faithful and true ſaying from the *Yea* and *Amen*.

January the 20th. $197\frac{6}{7}$

About the Morning-break, as I was contemplating upon the change of the Body for Tranſlation. A further Confirmation was given with Joy and Peace unutterable, in hope of this Glory to be revealed. My Spirit praying, that we might obtain Grace, for to be admitted of the ſame Order with our great *Melchizedeck*. This Word immediately ſprung, ſaying, The way and manner for it, hath been moſt evidently ſet forth, and plainly taught you, as my Spirit could demonſtrate it unto you. You can find no ſurer Footing, then firſt to be found, in the walk of Death. Trace it then ſo throughly, till you can ſee no more Earth, yield ye up the utmoſt ends without any reſerve. For no mingling ſtate after Death, but all immaculate the Feaſt of Tabernacles to celebrate within the moſt Holy Place. Therefore fear not to paſs through this Valley, for I the Spirit of Truth will aſſuredly finiſh this Myſtery, becauſe you have applied your Hearts to me, having ſought

ſought Death as a Treaſury, trying all ways and means for to expire out. But as a deadly Enemy, that is loath to be conquered, it ſtill revives, which makes you to ſuſpect, that you ſhall never get rid of this grand and laſt Enemy, but it will ſtill hang a weight diſgracing, and ſeparating from your high Prieſthood. But ſeeing you have caſt your ſelves wholly upon me your Comforter, to be adviſed in this matter. Now then know, I will caſt you, with the free Act of your own Wills, into a ſlumbering Trance, that ſo ye ſhall gradually dye away, as all ſenſitive Operations ſhall be wonderfully ſuſpended, which muſt be done actually through the diſpoſing and yielding up the Life of the corruptible Body. That Life muſt dye, beçauſe of the habitual courſe of Sin. After that way of dying, of which it is written, I am dead and crucified; yet I live through that Life, which ſwallows up Mortality. Even ſo likewiſe the Time ſhall come, when ye ſhall reckon your ſelves dead, and freed from the Body of Sin, when you ſhall lie paſſive, and ſtill in the ſweet and pleaſant Trance, as fled away from out of this

Princlple

Principle, no more to be known or ſeen, but as in the Heavenly Form of a Powerful Body, to work the mighty Works of God your Father in. It is true, what Eye hath yet ſeen this, the Ear hath only heard hereof, but who hath come to believe the poſſibility of ſuch a Transformation? Oh but Faith gives a mighty heave hereunto, now as it hath been your Cry. Who, and how ſhall ye be delivered from the Body of Sin and Death, and get a thorough Paſs from Death, unto ſuch a fluent Vehicle, whereby ye may be able to ſay, neither Heights nor Depths, Light or Darkneſs, neither Earth or Air ſhall be able to ſeperate you from the Love, nor yet from thoſe immediate acceſſes into the Heavenly Places, as belonging to that Royal Prieſthood? Truly it is your Father's pleaſure, for to bring you hereunto, not only in the flight of your Spirits without a Body adjoyning conſonant thereunto, becauſe a naked Spirit cannot produce and effect ſuch Effects and Acts, as a Body adhearing thereunto. Therefore ſee and believe it of neceſſity, for to be turned into a ſublime Body, in which only you can be with your Jeſus in Glory,

Glory, and thereof take, and bring thereby to declare, with whom you have been. Come ye, who are the bleſſed of the Lord, that have united with one accord: fall on hard and cloſe this Work. Continually give up your ſelves, and lo, I will break for you all the Bands of Sin and Death, that ſo the pure Spirit, which even was at work in you, may aſſume its own Body of Spiritual ability to paſs, and enter, where nothing of Corporeity can be admitted. Your Prieſtly portion is for ſuch a time reſerved, whenas you ſhall come into the moſt holy of all, for then you will have Boldneſs to make all your own Demands;

January the 23d. $167\frac{6}{7}$.

In the ſobriety of a wiſe and underſtanding Spirit, that ſhall be your Advocate to plead in the ſhining Face of a tranſmuted Body. In which the Majeſty of Glory will very well know you, and hear all you have to offer, by way of requeſt; becauſe you bear no more the Image, Mark, or Name of what is accurſed from the Mountain of Holineſs.

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The Situation of the Great King is ſeen of none, till they have put on the high Prieſtly Garment, upon which is written the New Name, that is given in the Baptizing Water of the Holy Ghoſt, who hath ſprinkled us from all Conſciouſneſs of Sin. Now then ſlack not, but drive forward, for this Verily is the Mark I your Death-conqueror do ſet before you. For it would be my Crown of Rejoycing, to meet you as tranſlated out of this groſs and Elementary ſtate, which while ye are ranging and pudling in, I cannot be ſo clearly ſeen, nor afford to give out thoſe more eminent and choice things, becauſe you are not yet ſaperated from the vile Body, that ſo ye may be redeemed from all that is of a hurtful Converſation. For indeed I would wholly appropriate you for my ſelf, who being in a glorified ſtate, muſt of neceſſity glorifie you, before I can ſhew my ſelf in ſuch a familiarity as is ſo deſirable. For when I was in the World, for the accompliſhing of the State of Humiliation, then the human Figure was proper, for to unfold ſuitably the Myſtery of the Moſt High, and to relate it as Bearable in that Age. But now as a Prince and

Shepherd

Shepherd of a glorified Fold, I ſet in Heavenly Places, to call my own by Name, to paſs away out of their dark Cloudy Bodies, and not to ſtay, till they fade away, and fall down as Houſes of Clay, as it hath been hitherto univerſally. Becauſe this ſuperiour Change hath not been believed in, nor the Foundation by a thorough Death, been underſtood in order hereunto, or ſurely laid, whereupon the Riſing Body that is to ſwallow up Mortality, hath not been manifeſted, but now obſerve thoſe Deaths and Life-Rules, which have been ſet ſo evidently before you, and you may poſſibly be changed into ſuch a vigorous Spirit and Body, as to paſs through that Glaſſy Sea: which is ſo brickle, which whoever can ſtand upon it, are probationed indeed to enter into farther Degrees of Glory, all in Light, the God of Light to ſee without any other Medium. Ah Lord, even ſo let it be.

January

January the 25th. $167\frac{6}{7}$.

Oh from hence I did ſee with what Bodies we muſt enter withal, into the Myſtery, that is on the other ſide of the Glaſſy Sea, for there the Thrones were ſhewed me, that were placed for the Conquerors. Who could be able to ſay with their Jeſus, I was dead and ſlain, but now Life is riſing evermore, then alſo will follow the Keys of Death and Life, to open and ſhut Heaven and Hell, as the Hand of the Spirit will. Thus having great and manifold Diſcoveries, of what was to be poſſeſſed after Death, we came eaſily henceforth, to be reconciled to all the deep Demenſions thereto beloning. For the Lord had dealt with us and carried it much after the manner as he did with *Moſes*, who upon the Mount of Viſion, had ſhewn unto us the New Heavens with all their Privileges and Glories, alſo with the New *Jeruſalem*, and King thereof; and though *Moſes* was prohibited entring into that, which was but a Shadow of what he really paſſed into by Death's Tranſmutation,

Tranſmutation, yet God did him no wrong by all that, thereby to tranſlate him out of the Mortal Principle, into that of Duration: which he had often Sights, Guſts, and Taſts of, while he was in the Corporeal Figure, and he enjoyed the Image of good things to come, as he paſſed through the Worldly Sanctuary.

January the 26th. $167\frac{6}{7}$.

This Word came this Morning freſh unto me, ſaying, Now I have ſhewn you what Rewards the Death-Conquerors will have, will you not deſire, and moſt freely obey, as my Servant *Moſes* did to go up, and dye on Mount *Nebo*. That is, take leave of this Earthly Congregation, and go apart from all, that ſtill would invite you to abide with them. For if you do not withdraw out of their ſight, you will never be able voluntarily to dye, while they do ſee any ſtrength, vigour, or force to be in your natural Ability, as the beloved *Moſes* had. They will be crying, What need is there of ſuch a dying, as no more

more to be ſeen or known by us, after the manner of what hath been; ſo as without you follow this Example, to go apart, you will hardly dye away quietly, but you will be diſturbed to bring your Life back again, ſo as it will be a lingring dying Death: therefore well conſider this impeding thing, and that you might not be alone, in a ſuffering dying ſtate, I have provided one, that will be a dying-Mate with you, to ſupport and ſtrengthen each other, till a Diſſolution is finiſhed. Then you may totally caſt your ſelves upon your dying Beds, there waiting for the Hour of your Change. The utmoſt grievouſneſs of it will be, but as a ſlumbering Trance, that will make you forget this Principle, with all its good or evil Properties, all things will be alike unto you, becauſe gathered unto your own People in the Land of Light, where more tranſparent things will take up your Minds, and ſatisfie your Sights. There be certain meaſures and rules, whereby ye may know, whether or no your approaching End be near.

Firſt, Conſider the Years and Date of your Age: there is a ſet and appointed time

time for Spiritual Death, as well as for the Natural: The bounds thereof are determined, though few, or rarely any, have taſted this Spiritual Death, before their outward Man hath been broken by Natural Death. Yet ſome known, and ſome unknown Examples hereof have been, as *Enoch*, *Moſes*, and *Elias*, with the Lord of Life, who though he ſuffered Death, yet riſing in that Body again, was with it for a certain time converſant in the Earth, to teſtifie another Change was to paſs thereupon, or elſe he never could have ſtood upon the Sea of Glaſs, without being changed into another Figure, meet for Mount *Sion* Light. More alſo have found this Tranſlation, though happily concealed. But it is enough that you know by what means it may poſſibly be reached, through the ſerious diſpoſing of your ſelves unto this dying ſtate. Making obſervation by ſelf-Examination, of thoſe Signs and Marks, that you may certainly conclude, that the time of your departure is at hand.

Secondly, For the Bounds and Time, without all controverſie the Body of Sin is old enough to dye: it is not few, but many and evil have been its days, which

have been ſpent unprofitably; therefore the Life thereof, is not to be prolonged, but to ſeek the cutting of it off, as an unprofitable Member, with all that do pertain unto it. As the vile Body which through the corrupt Principle entring in, changed the very Form, into the like deformed Image, which being brought back again unto a Nullification, then the Eternal Life will ſpring, and ſet all in order, as to the very outward Vehicle again.

The *Third* Symptom you are to take notice of is this, how your Life-Pulſe beats, weak or ſtrong, that is, whether the Life and Vigour of the Heart be much deaded and ſpiritleſs to all, whatever can be named, that hath its Root from this degenerated Principle.

The *Fourth* Symptom is this, do you feel your Stomach and Appetite fully gone, that yon cannot digeſt any of the Fruits that is brought forth by the Sweat of the Brow, and Toil of the Hands, all which was the product of the Curſe.

A *Fifth* Symptom is this, nay more, try your ſelves, that to all which ſeems to carry a more refined excellency in it, are you able to diſtinguiſh it, as garniſh-

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ed only with ſomewhat out of *Paradiſe*, but mixed with the wild and ſowre Vintage of this World, whether you do feel real diſguſts and loathing hereunto.

The *Sixth* place, this is another palpable Sign, the Life-Breath is much pent and ſtopped. The thick Air and unſavoury Fumes of this worldly Region, have near ſtifled the very Life-Breath; ſo as it will be unbearable, finding nothing at all in this whole Univerſe pleaſant unto you, becauſe of this your Spiritual Sickneſs, which preſageth Death to be ſo near. Can you now but give a real Proof of ſuch languiſhing Symptoms, then may you hope and believe, a glorified Tranſlation is hereby working out, where nothing more that is uneaſie ſhall be felt.

Concerning ſome means to this perfect Death, conſider theſe that follow.

January the 27th. 167^{6}_{7}.

First, Let your Bridegroom Spirit you, who are thus truly dying, and direct you wisely, to put your visible Affairs into order, as only using them, as for a meer constrained necessity, during the time of your sick mortal state, always expecting that their Date is wearing out. For a transformed Body will hereof have no need.

Secondly, Then yet again, take this Rule from your dear Comforter, who would have you finish all things, that may be in order to this accomplishment, of what may make perfect, and entire, lacking nothing, that may make comely.

The *Third* Place, There is another Act as necessary to be performed as this, in passing away, and making a disposal, as your last Will, of all that you possess in, and from the Spirit of this mutable Region, that doth constitute and give forth to the fallen Ones, their several Portions, by and through the visible Constellations, that work unceſſantly in all the Rational and Sensitive Faculties, as

also

alſo from the ſubtle introducement of the Prince of Darkneſs, who thereby holds the Life captive, that it cannot ſo eaſily come to its total deceaſe. Therefore give up all, as they have proceeded from the Earthly Rudiments, let them inherit them as their own again. For the Spiritual Birth and Body, that is to take place upon the Remove of this, hath more high graduated Intellectuals and Faculties ſuperſenſually engraven upon the Mind, which will always generate from the Cryſtal Source of the Immenſe Being.

January the 28th. 167⅚.

This Morning the Spirit gave this Word of Counſel, as alſo for a Caution, in and upon this great Expectation. Beware of the Tempter, in relation to the Hope of Tranſmutation. Who ſubtilly ſtands ready here to mingle, who waiteth to ſee if you ſhould hereby be exalted by any elevated aims, that are not clear and juſtifiable in the Eye of the Holy Trinity. Therefore keep down upon the ſure ground of Deaths deep

Humility, make no terms or conditions, what Body you ſhall come forth with, leave that to him who is the Reſurrection and Life. Who will give every Spirit a Body, as may anſwer to what for them is deſigned, whether to appear, or diſappear in this Principle, according as the moſt Holy ſhall ſee meet, to employ you in new raiſed Bodies, or to draw up into that Orb, which is all inviſible, to officiate as an Eternal Sanctuary. Only in this be watchful, and purge out all high and ſelf-ambitious aims, teſtifying how great your Rejoycings are, in the dying Marks and Signs, whereby as it is ſaid, the World is crucified to you, and you unto the ſame, and hereby you ſhall loſe no due Fame, whether or no ye look unto the Reward, that ſhall follow all this. God himſelf hereunto will have reſpect for you, upon whoſe Faithfulneſs and Truth you may well reſt. Who will dignifie and honour what hath been ſet moſt light and contemptably by: therefore obſerve and narrow up to this Death-Path in the firſt place, and that moſt circumſpectly. Aud the Bleſſing of Life will evermore attend you.

January the 30th. $167\frac{6}{7}$.

In the first part of the Night, my Meditations were wholly intent upon that Way, Order, and Method, by which a Decease might be to the Body of Sin. For the Spirit intimated and declared plainly, that while it was alive, there could be made no Claim to Mount *Sion's* Revenue. For as much as the wise and holy God, and our Father, had made a Settlement, according to eternal Counsel upon the true Birth-Heirs, begotten of the Virgin-Spirit, who only the Eternal Goods can inherit. Now then so long as the false, evil, intruding Birth reigneth in the Mortal Body, the Heavenly Offspring must needs be kept down, and made to serve in a strange Country. Because of their first-born Lord, *Esau*, that is so potent and great in this earthly Principle, that until such time, as the *Jacob's* Birth is grown strong and mighty, he cannot look the supplanted *Esau* in the Face. Therefore full armed with God's Host we must maintain our Battel, and be in no fear, but the *Edomites* will fall

down, when they ſhall ſee the Angel of the Moſt Holy with his Flaming Sword paſſing before us, to make our way into our own Land, where our Inheritance doth lie. God ſaying unto us, Come return unto your Rock, and there I will hide you, till the Fury, Wrath and Indignation ſhall paſs away: and I will be unto you an Eternal Cleft of Stillneſs. Where ſecured ye ſhall be, as in Death's ſweet paſſive Liberty; ſo as ye ſhall no more hear the noiſe of the pranſing Warriour, who always is annoying, while he can find you on this ſide of Death. Therefore ſee it of neceſſity, ye muſt from Mount *Nebo*, into this Rock aſcend; where buried as out of ſight ye ſhall be: for your Dying ſhall only be Hiding, till ſuch time as the Life, Power, and Goodneſs of the Deity ſhall re-enter as a quickning Breath, all fully to Spirit you withal. That ſo the very Nature and Goodneſs of this Rocky precious Stone may outflow in you: Then when-ever you will ſmite this Rock with the Rod of the Spirit, it ſhall guſh out Rivers of Living Waters, to be come in each of you, a Springing Well. That ſo you may Proclaim the mighty Name of him, that hath

hath gotten unto a Life and Victory, by lying close hid, as in the Heart of this ever blessed Saphire Rock.

February the 1st. $167\frac{6}{7}$.

AFter this Opening, I saw as I lay in my Bed, waving Clouds descend upon me, one after another, as the Night and the Day, dark Clouds, and Light swiftly following one after another. At which I was somewhat amazed, till I did understand the meaning hereof. Which was thus manifested, that the black Clouds were hard pursuing, as the dark Shadow of Death, that still would be enterposing with the light Cloud, which presented the Life, that was to reign over Death. I saw the Strife and Contest was very great: but the bright Cloud was last, which descended. By which assurance was given, that Death's black Cloud of Mortality, in the Light of the Crystal Rock should be swallowed up: If we thereto did resort, and fixedly abide, as the unknown Sepulchre, where the Dead in the Lord, as

Lillies

Lillies of *Paradiſe* ſhall firſt thereout ſpring, as the Glory renewed, for to plant as encreaſe a moſt Holy and Prieſtly Generation. For this Word followed alſo, ſayiug, What Goodneſs the Lord hereby ſhall ſhew unto you, the ſame ſhall ye be able to do, and ſhew forth in marvellous Deeds; as giving Proof that the Cloud of Death is paſſed away, and that Life, which hath been hid with God, is riſen with a Body like to the Rock, from whence it hath proceeded. Then with the high Saints in Light, ye ſhall be equally Sharers, in what hitherto hath been kept from you.

February the 2d. 167$^{6}_{7}$.

There was this Day ſet before me, a Cryſtal Gate, by which Glaſſy clearneſs we might ſee, and take a meaſuring view of that wonderful place: Wherein was the New *Jeruſalem*-Seat, with all her Temple-Magnificency; which was ſhewn to be the high Serene Majeſty, who as circling Bow all of Saphire Stone, did include ſuch as could paſs through chis Gate. For only thoſe true and Sacred Wor-

Worſhippers, who with the Lamb had overcome, could ſtand within that Temple, as Kingly Prieſts of the high Tabernacle-Order for to be. Then this Word hereupon followed, What have you through this Glaſſy Gate beheld, but ſuch things as might make you ſtrive hard, and even force an entrance within the Glaſſy Screen. For theſe Preſentations are given forth from the Celeſtial Globe, to ſet a Work that transforming Stone, that muſt all-powerfully Anatomize the groſs fleſhly Body; that no way can paſs through here, till it is changed like to that Door, which you did ſee: which till then is, as a bright Bar of Separation. This Privilege only you have, a Proſpect, as *Moſes* had, of the Figurative Land: but hereinto you can by no means come, till you have endured the Refining Fire of the Saphire Stone. Which will be given for to do the laſt finiſhing part, that ſo Tranſubſtantiation may be ſet afoot. The Worthy will certainly it ſee, who are found in the Life of Conqueſt, reſolving to beat down that Sin-acting Body, which is all the Alienation that ſeparates you from your God and this Holy Place, which within the pure

Gate hath been viewed. Theſe words lay up, as from the Holy and Juſt One, and go forward to this high Procedure. As not being ſatisfied with theſe tranſient Diſcoveries, no further then as Mediums of Provocation, to call up all your Powers: and thereby to encourage that other, who is to be for me a Witneſs in Prieſtly Power, working in his meaſure ſteadily, till the Shadow of Death ſhall fully flee away. That ſo ſucceſſively each one may be cloathed ſubſtantially with a Body declaratively, which will be God's mark to teſtifie, who are partakers of the Firſt Reſurrection: Therefore ſet your Hearts hereunto fully, for your Labour ſhall not be in vain, as co-working with the Lord, whoſe Spirit will have its day, for to do Wonders.

February the 3d. $167\frac{6}{7}$.

Thus I did by all come, to learn and know how ſtrait the Paſſage would be into that Temple, which all over was a God-flaming Glory; with the mighty great Change that muſt come upon Soul, Spirit, and Body, before entrance here

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could be. Which awaked, and ſet all my Intellectual Powers freſh awork, to Nothingnize what in me was found in the non-conformity, to the Rule day by day ſet before me. Such a force of Attractive Sweetneſs did take hold upon my Heart, that I did deſire upon ſome other to ſhed of the ſame abroad; that they might not faint or be weary: till we might walk and talk together, as in the tranſparent form of God, having no more Shadow of Mutation, to prevent thoſe higher Degrees of Glorification, which but by the aſcended, cannot be known or felt. Hereupon I called all in me to account, to be judged by the Superiour Will and Spirit of Light, which gave me to ſee what was in Bondage, and what was free, that would not now be any longer in Bondage to the Condemnation of Sin. Having that Word brought to me, to ſearch and find out that Salt Stone, that would make all perfectly ſound and ſavoury, which the Corrupter had moſt ſubtlely defiled. For I ſaw for every Sacrifice to be ſalted with this Stone of Fire was abſolutely neceſſary; for in it lay hid all Perfuming Sweets. Therefore an expreſs Charge came down

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to re-aſſume it to our ſelves, as the choice Altar-Stone, where the unknown Superſcription ſhould be written. Oh then ſaid the Spirit of Truth, ye cannot ask any thing fruitleſsly, as ye have done: do but will, and it ſhall be done. Oh that the Moſt High could have ſuch as were ſo fixed in Body, Soul and Spirit, to this all-ſeaſoning Stone of Wiſdom, as to truſt them with this Jewel of Superiority, ſo as to leave all Matters, whether great or ſmall with them, in whom his Heart might reſt: That all, and every Circumſtance of things might be managed, for thoſe Ends and Services, which might agree with the In-written Name, that as a Fountain of Oyl doth run into thoſe Veſſels, which are ſeaſoned by this Salt Stone of Fire. For know in Verity, the moſt Holy hath no pleaſure to ſee his own in this World, to live and walk up and down in ſo mean a Capacity, unskilful to ſet a Foot, or Hand, to what lieth in the Divine Magia Root. Which you may lawfully ſtir up, ſince for you Chriſt the Lord hath made the Way, by aſcending on High; for to ſubdue all things under him, that ſo of the ſame Power he might ſubordinately paſs away from

from himſelf unto you. Who calleth you to draw out the Purchaſe of his Death, by like dying, and by like immortal Living, according to the penetrating quality. Which by ſtirring up, may effect thereby great and mighty things, anſwerably to the Wiſdom and Soveraignty of Holineſs, which all as in Incloſure doth lie about this holy thing for you. You little know what a Principality is nigh to you: but your Superiour Will hath yet ſomewhat that doth clog its Wheel, which is deſigned for to be the running Chariot, whereunto the Spirit of Infinite Might muſt joyn. Now then by all means, ſeek the unthralling of your Will; for could nothing mingle therewithal, but what did fall from the pure Deity, how would you find God all-active in and through you? But herein lieth the great Nicety to keep the Will-Spirit untouched, that nothing from the Bryery Root doth twiſt about it, if this is kept ſpotleſs and free, what may you not find Power to do with the Moſt Holy. Obſerve and keep this great Secret, it is from great and high Love, that I have given an inſight to thee, that ſo all Offences may be removed, who would

would you ſhould come to Reign over all of the Earthly. Further of this, I beſought the Lord, might be revealed: For the great Depravation was in the matter of the Will; for it was ſhewn me, it was unequally yoked, and had married ſtrange Fleſh, from which there muſt be a Separation by Death. Had not the Royal Will yielded to the tempting *Eve*, but had kept its Priority, how great and mighty a Lord might Man have been in and over the whole Creation of God, having abſolute Power in himſelf. But hearkening to the Dalilah, that is ſtill acted by the Serpent-like Spirit to this day, it becometh ſucceſſively deſpoiled of this Lock of Strength and Power: and ſo hereby the Shame of our Nakedneſs doth appear, as to what Cloathing we might have been made known in. Had not *Adam* thus loſt his Dignity, and ſo hereby brought forth Fruit unto Death, running through all his Poſterity, in, and after the Similitude of his Sin. Which hath brought Impotency, deflowring us of all that Spiritual Might; of this we need no other Proof, then what we do each one carry about with us. But the great Thing is, Oh thou who art promiſed

promiſed as the mighty Reſtorer of this Breach, What muſt we do? who are ſo unavoidably overtaken, with the ſame Thral, and come bound with the ſame twiſting Cords? which hath altogether weakened the force of our Wills? To this great Query, as I humbly purſued, ſo I had my deſire reſolved.

February the 7th. $167\frac{6}{7}$.

This know, and well conſider, that your Original is from high extracted Matter, which is ſo Eternal, that it cannot dye: but it ſtands at the pleaſure of the Will, what way it will drive forth it ſelf into. For now it is a diſtinct Eſſence, and had it not been corrupted from that ſimplified Being of Purity, you could never have fallen into ſuch an diſhonourable ſtate, wherein the Royalty of your Power is ſo withdrawn, as ye have no defence, nor can make, againſt thoſe numerous Circumſtances of Evils, that do conſpire, where they may find degenerated ground for to work upon. Now then yet, for a more clear and perfect Information, what further on your be-

half is to be done, that the choice faculty of the Will, may come to regain its Primary Liberty, that ſo it may have all powerful ſucceſs as before, it was enthral'd by the tempting *Eve*. No other way there is, but for the Will to be born again, that thereby it may recover its Virgins Might and Force; then every right Eſſence will move and open from pure Nature's Center. This Birth is not according to the Will of Man, but God. Who out and from an infinite Pity and Love is come by Water, Blood, and Spirit to recover and lift up your relaſped Wills, that ſo they may ſtand upon their true native Prerogative, being alſo ſet free from the flattering Dalilah, which includes the whole variety of all attractive Delights from this Principle, that as with Cords hath bound the Will down. Oh now then, as beloved of your God, for ever drink in this Word of Counſel, and herein joyn and work with the Spirit of your Lord Jeſus, who is come to perſwade and allure you, to ſuffer joyfully the breaking up of your whole Earthly Family. Which only conſiſteth of what is jndged but lawful and expedient by the falſe Steers, who

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are *Babylon*'s Merchants. But to you, I have other things revealed, and do incite you to be at variance with whatever will not conſiſt with the new-born Will. Who is to be matched with her, who is the real Bride and Heir, to whom a great Retinue doth belong; of which Family you are to bear the Name only. Therefore let it not ſeem grievous, to rend and divide from what is of this evil World; for verily hereby as God is true, ye ſhall ſuſtain no loſs: For your Superiour Will, will hereby be ſo free, chaſt, pure, and mighty, as by its Conjunction with its Bride, may outſpread into a wonderful fruitfulneſs, more terrible then whatever hath been diſplayed to the check and rebuke of all, and the beſt of thoſe Mortals that yet are come no further, than to a lame and divided Property of Will, who nothing of Might can do.

February the 8th. $167\frac{6}{7}$.

It was further diſcourſed to me the great and mighty Effects, that would accrue to that Will, which could from its

Original Purity ſpring, paſſing as a Golden Arrow with mighty ſwiftneſs, nothing thereof touching by the way to ſpoil its force; and with a fixed Eye, dertermining to bring about that very thing, which the Arrow of the Will is gone into. Which verily will have the ſame ſucceſs that our Lord had, when he ſaid, I Will ſuch, and ſuch to be made whole. All thoſe great and marvellous things, which have been done in the World, before and ſince Chriſt's time have been by the Act of the Will, as delivered from the Poyſonable Web of Mortal Self. Oh then how free is it in it ſelf, to ſummon in the mighty Force, which is laid up in God's ſtrong Tower for the unbyaſſed Will to draw out, to act and do upon the Holy Ones account, as a *juſt* Steward entruſted with a power of ſo high a Nature, as all Matters to determine, in the Counſel of a ſimplified Will. This was ſhewed to me, as a great and wonderful Prerogative, into which the holy Driver made me ſearch, and ſtill further to pry iuto the Myſtery hereof, opening that Scripture to me in the *Revelations*, *Whoſoever will, let him come, and take of the Waters of Life freely.*

freely. The force lay all in the Will, taking and recovering by lawful Violences the Crown of Immortality and Life, that hath during the Captivity of the Mind and Will, been out of reach and ſight. But now our dear *Immanuel* in Spirit is come to unbind, and ſet our Wills free, revealing what the clog and ſtop hereunto hath been, which hath prevented the going forth of the Will-Spirit in Soveraignty. Who this more ſaid, Yet I will give thee a deeper Sight, that ye may ſee what hath lain, as upon the Mouth of the Cave, which hath kept down the riſing Power of the Will, that it could do no mighty things.

February the 10th. $167\frac{6}{7}$.

As I was Conſidering in my ſelf, to wing up in the Power of a Free-will, according as it is ſaid, There is a willingneſs in the Day of God's Power: and making an Enquiry throughout all the Regions of my Mind, how in this matter it ſtood with me; I found the Will deficient, much after the manner as the Apoſtle *Paul*, in the 7th. of the

Romans, gives a Character, in which is preſented a divided Will in an uncertain Motion, which argued great Striſe, Weakneſs, and Imperfection. Which by no means was to be found in us ſtaying here. For ſaid the revealing Unction, To this end I have manifeſted unto you, the adjoyning Power of Supremacy. Which muſt be looked after, as the Bride-Mate of the Will, which addeth the Dowry of all-ſufficiency, in the Lord's Work and Buſineſs, to go forward uncontroulably, carried up in the Chariot of the free willing Spirit, that trampleth all down before it. Upon this Word of Counſel, I had a mighty Voice with it, crying thus in me, with many Ecchoings following upon it, ſaying, You now know the way, why is it that you ſtill ſtay with the viler ſort: try, and ſee every day, what force ye can raiſe for your Revenue to that Heavenly born Family, where is nothing but Peace and Unity, with Palm Trees of Victory, and Wells of Salvation, that ſo ye may come to taſt, that which is ſo ſweet, while you are yet but in your way. The ſmell and ſight of *Paradiſe* will you firſt entertain, through the perfect

fect Death of the mortal Life, and a while muſt ſtay with thoſe lower Inhabitants, well viewing that native Place and Country: for ſomewhat that was loſt there, ſhall be upon recovery, as ſoon as you there appear. Then the Tree of Life will invite you to eat of it, that ſo Immortality may be regained. Then your Souls and Spirits are with Bodies ſuited for a higher Degree, to come up among the greater Dignities. For *Paradiſe* is as your Bride-Chamber, where ye muſt put on again your Virgin Body.

February the 11th. $167\frac{6}{7}$.

After this Call to *Paradiſe*, the Spirit preſented that Scripture to me, *Mark* 10. 28, 29. and opened very powerfully to me, every Sentence of it, as ſhewing we both ſhould ſuſtain no Loſs, by acquitting all thoſe Particulars there mentioned. The occaſion of our Lord Jeſus giving forth the aſſurance of a better exchange, upon the very fore-going, of what was in preſent view and poſſeſſion. This Query was ſtarted, upon the coming

of the Young Man, who had as he thought, bid fair for the Kingdom of God, ſuppoſing none could go higher, then to obſerve and keep all the Commandments: but our Lord had a more ſearching thing to try him withal, which he was not aware of, when he ſo confidently moved his queſtion. The Anſwer to which brought great Anxiouſneſs, that no doubt he repented him, that he urged ſuch a Diſcourſe, whereby as in a Glaſs, he might ſee the impoſſibility of inheriting Eternal Goods, till that he was ſtripped of all that, whereby he was inriched from this lower ſtate of things. Which made our Lord to cry out of the great Hardſhip and Difficulty that would be to quit all to follow him, to come to be no more of the World, then he was, but as a Stranger, not having any dwelling place, but to paſs through it, as a foreign Country, only biding ſo long, as to do the Lord's Meſſage, and perform his Work, which ought to be our end and deſign. For the whole drift of our Jeſus, in and by all his Life, Example and Doctrinal Admonition was ſtill to wind us off, and ungraft us from, out of the ſtrange degenerated Vine, from

from whence we ſo readily ſuck that Life, from which a Death is to come upon. But to come to what was opened to me, from *Peter*'s asking Chriſt ſo bluntly, what they ſhould have, upon the account of forſaking of all for him: Which ſeemed to be a pretty ſelfiſh Queſtion; but however our Lord overlooked that, giving an high encouragement to whomſoever ſhall by forſaking of all, give proof of their Love to him, and eſteem of the Heavenly Treaſury above the Earthly. Now upon the Call and Cry, which I had follwed me to draw off, and come away from what would make a Prey of us. My Heart ecchoed back again, ſaying, Ah Lord how is it poſſible we ſhould put off all ſo quickly, when ſo deeply engaged, and ſettled as Houſe-keepers, amongſt the Inhabitants here below, as not ſeeing our ſelves capable of paſſing into another Sphere, becauſe we do bear groſs Bodies. Upon which the Spirit brought thoſe Words to me. As firſt, Whoſoever ſhall forſake Houſes, that Word in Particular, was thus interpreted. That by Houſes, the Spirit that ſpake in Jeſus, then did aim at a further thing, then an outward material

terial Habitation. Houſes for ſhelter are harmleſs and without Offences. But it is that Earthly Houſe ſpoken of, which is the Body of Sin, which harboureth the whole Tribe and Family, who are from the fallen Birth. From which evil Seed a Corrupt Generation hath ſprung, and ſheltred themſelves therein. There is Father and Mother, Husband and Wife, Brethren and Siſters, as the moſt Holy Spirit declared, ſaying, All theſe in a compact are, being of one Blood and Life, ſtrong Animal, and mighty Rational, and all theſe do lawfully plead for their eſtabliſhment, as in ſuch who are refined from the more groſs Pollutions, not conſidering their own Originality, that all do proceed from a corrupt Being, and it is not the ſuſpending their Evil Properties at ſometime, not ſuffering them to break forth, waſhing that over which beareth the ſtain of a Leopard Spot. This is too ſhort, and defective: for to race the Foundation of the Houſe and Linage, you are called upon to pull it down. The Incitement is to that ſuperiour Will upon whom all theſe Combining Powers have encroached. It therefore muſt act a *Sampſon* part, reſolving

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to make a Battery, that ſo a final Conqueſt may appear upon the viſible Stage, reſolving to break the Brood, though you do with them ſink down into Death. Call up your force, the mighty ſtrength of *Iſrael* is at hand, yet once more to avenge you, by not only ſhaking, but by removing the Pillars of that Houſe, which hath been a receptacle of all this Evil Fraternity, from which to go out, ye are commanded. Let not your Noble Will take any notice of their ſubtle and pretended Abnegations, or upper Waſhings, which cannot change the *Blackamore*. It will be an *Iſhmaelite* at beſt, though a faithful *Abraham*'s Son part thereof may bear, yet becauſe of a divided Seed, born from the *Ægyptian*, nothing of Wiſdom's Inheritance it muſt ever ſhare: all of that is reſerved for her own true Heir, who hereupon will rid all of the *Hagarites* Offſpring, not one ſhall dwell in *Iſaac's* Court. Thus I was made to underſtand the ſcope and drift of the Spirit, what it was to forſake all, it is no leſs then to be dead to all, and to come ſo far in this Death, as to ſtrike at the very moving cauſe, of what hath given Life unto theſe degenerated Plants,

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at which very Root the Flaming Sword will pierce, that ſo the Original Matter may be throughly conſumed. Ah bleſſed Lord, ſuch a deep Wound in that hidden part, whereout all of this ſtrange, earthly brood begotten was, do thou now give us from thy great kindneſs, ſuch a deadly ſtroke, that no more of Life may ever ſtir from that Center: and give unto us a releaſe from that *Iſhmaelitiſh* Family to all Eternity, Ah dear Lord Jeſus.

February the 14th. $167\frac{6}{7}$.

Being this Night much carried forth in full Sail of the Spirit of Faith, (which was the more ſet afloat from the contradicting and oppoſing Spirits, who were raiſed as ſo many Pyrats, that did attempt to take away our Prize:) after this manner it was preſented to me, that the moſt Holy One had built for us, a paſſing Ship, to ſail upon the broad Heavens, to fetch home the rich Cabinet-Treaſure, that is diſpoſable by Wiſdom; ſhe giving out upon every arrival freſh Lading. Now the Serpent this ſeeing, ſaid, If we let them alone in this way of high

high and Spiritual Traffick, then they will come to a mighty Increaſe. For if the good and choice things of Mount *Sion*, ſhould be brought into this Principle, and the worth of them ſhould come to be underſtood, then *Babylon's* Wares could not bear that rate that now they do. Therefore ſaid the bleſſed Comforter, Marvel not, that wait is laid, by that Evil One, who in ſeveral Veſſels, as a Man of War, doth ſtrongly ſtear them. Who deem it but juſt and lawful to riffle and deſpoil, what are prohibited, as unlawful to be brought in, into this earthly Region. The wiſe and learned Rabbies of this Age, do take Counſel how to prevent the Landing of theſe uncuſtomed Goods, that are not Liceaſed after the known Traditional Laws. But at this be ye not terrified, who well know your Merchandize is good and valuable: and in its time it ſhall have Vent amongſt thoſe, who hereunto are elected. Therefore your goodly Ships, rigged with Flying Banners of Faith, do you not fear ſtill to ſend forth, for Guardian Hoſts of Spiritual Powers ſhall ſurround you. Only this, let your Bow of Faith abide in ſtrength, and do not give the

the leaſt ground to what would diſ-ſettle you. Truſt in the Moſt High, as your Strength, and ye in Unity ſhall find an Almighty Defence.

February the 14th. 197^{6}_{7}.

Being upon a deep Conſideration, how, and after what manner, our God would give witneſs, that we are choſen as *Paul* and *Barnabas*, for a ſpecial Work and Miniſtry in this World: it was anſwered me, It ſhould be known by a great Gift that ſhould come upon us.

February the 15th 167^{6}_{7}.

Then this Word came to me, ſaying, For as much as ye have with one fixed Mind, for my Truth and Honour ſtood, expect Prophecies ſhall to you be made good.

It was again thus to me ſaid, That by Conſtancy, we ſhould wear out every Enemy, with this Word of Charge, to hold the Helm of our Ship faſt, for it would

would then bring us to our own Country Coaſt. Where we ſhould be beyond the fear of every lurking Pyrate.

February the 17th. 167$\frac{6}{7}$.

The ſecond part of that of *Mark* 10. 30. was by the ſweet Flowing Unction expounded to me, being the reward of what ſhould enſue upon the denying and forſaking this whole earthly Life, giving and taking a general Releaſe from it.

This Word came in a Preface to it.

Know that the moſt myſtical and deep Sence of this Scripture is now opened unto you, who are beloved of your Lord, not only for the enriching of your Minds, with right Knowledge and Underſtanding, but to give firm ground to ſtand upon. And hereby to believe, as from a ſure and freſh Word of Prophecy which ye may expect the accompliſhment of, upon the laying down of your Lives, and ſuffering a real deveſtment of all thereto pertaining. The ſumm of which, is the putting off the Houſe of this earthly

ly Tabernacle, that ye may be cloathed upon with this Houſe, which is here mentioned in the Plural Number, Houſes, to ſhew that there is variety of Habitations to take your delight and pleaſure in. But what manner of Buildings are theſe Houſes? the material matter of them you would willingly know? Firſt by a true deſcription from ſuch a one, as is already entred into them, who is ſo gloriouſly ſettled herein, as he it is, who doth invite you to be his Neighbourhood, ſaying to the Conquerors, Come up, and ſit with me in my Throne. Now then till you have laid down your Earthly Tabernacle of this crazy Building, you may take the Word of your Lord Jeſus, who by his Spirit is now come to tell you the material Matter of this Houſe, which you are to enter upon, the Matter and Form of which, is God himſelf. Who hath had the Denomination of Old, to be the Dwelling-place of his People, and the Saints Pavilion throughout all Generations. This Building is all of Saphire Stone, having perfect meaſures of Length, Breadth, and Heights, according to the Figure dedeclared by *Ezekiel*, who obſcurely pourtraid

pourtraied out this high and wonderful Palace, for the moſt holy Prieſts to enter in, and to perform their daily Worſhip. God is not a naked unfurniſhed Houſe, you will find it already provided to your Hand, without any care or toil, in firſt, ſecond and third Story, with ſuitable Furniture to every place. So that you will cry, Oh how amiable are the Courts of Holineſs! Here you will deſire to dwell for ever in him, who doth ſo ſplendorouſly dilate himſelf to your Internal Senſes, that all may have a ſatisfying Content.

Now the next thing to be conſidered, is to know, what is here included in the Promiſe? *Anſ.* Here is included the whole Number of Divine and Celeſtial Relations, promiſed upon a new Score, of which *Job* was a true Similitude, who loſt all in this very ſame kind, and had all again reſtored; as a Figure of this new repleniſhed ſtate. All the Comfort that may be expected further from hence, is Marriage-Union. From whence Encreaſe may come: without this, the other will not altogether perfect the Joy. Therefore be aſſured, that Care is taken for this alſo, there is a numerous Off-

ly Tabernacle, that ye may be cloathed upon with this Houſe, which is here mentioned in the Plural Number, Houſes, to ſhew that there is variety of Habitations to take your delight and pleaſure in. But what manner of Buildings are theſe Houſes? the material matter of them you would willingly know? Firſt by a true deſcription from ſuch a one, as is already entred into them, who is ſo gloriouſly ſettled herein, as he it is, who doth invite you to be his Neighbourhood, ſaying to the Conquerors, Come up, and ſit with me in my Throne. Now then till you have laid down your Earthly Tabernacle of this crazy Building, you may take the Word of your Lord Jeſus, who by his Spirit is now come to tell you the material Matter of this Houſe, which you are to enter upon, the Matter and Form of which, is God himſelf. Who hath had the Denomination of Old, to be the Dwelling-place of his People, and the Saints Pavilion throughout all Generations. This Building is all of Saphire Stone, having perfect meaſures of Length, Breadth, and Heights, according to the Figure dedeclared by *Ezekiel*, who obſcurely pourtraid

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ſpring out of this Holy Habitation to be Born. Your Father hath already made the Match before Hand, before you do come thither. All things, while you are in this Principle, are determined upon. Oh! here you will know the unutterable Pleaſure of a Bridegroom, who will be ſo intimately tender over you, that you ſhall ſay, Never was ſuch kind of Love known, or fathomed; when you ſhall know no more any Interpoſing Lover, but can appropriate each other in all Purity: A bleſſed exchange here will then be underſtood. But yet there are higher Degrees of Joy, when you ſhall bring forth, after your own Heavenly perfect Likeneſs. The great Bleſſing that is promiſed upon this Conjunction with the Virgin-Bride is Fruitfulneſs. Ye ſhall alſo ſee of the travel of your Spiritual Bodies, and therewith be ſatisfied. Wiſdom as a fruitful Vine, upon the ſides of this Eternal Houſe and Building, will ſpread forth her ſelf. Conſider that of *Iſaiah*, which Prophecy is yet to be fulfilled, *Iſa.* 49. 20, 21. *In this time the Children, which thou ſhalt have after thou haſt loſt the other, ſhall ſay the Place is too ſtrait*; meaning this earthly Principle;

ciple; they cannot thereto be confined: they may look into it, and paſs through it as Strangers, to ſhew themſelves as Jeſus did after his Reſurrection, but no continued Habitation for them is here, v. 22. *But thou ſhalt ſay in thy Heart, who hath begotten theſe, ſeeing I had loſt my Children, and was left alone?* This repreſents your dead and deplorable ſtate once, and the ſuddain and unexpected Reſtoration: In that clauſe, *Where have they been?* So that a Nation and Kingdom of Prieſts ſeems to be born in one Day. This is marvellous indeed, when ye ſhall ſee your Spiritual Offspring, as Olive-Plants about your Table ſet. This muſt needs heighten your Peace and Joy in him, who is your Tabernacle framer, who hath ſuch durable and pleaſant Comforts provided in this Mountain of Holineſs. Beſides, there are alſo Brethren and Siſters, which are born with you from one and the ſame Eternal Spirit, whoſe Loves are pure and immutable as God's Love is; rejoycing, Not envying at each others Degrees of Glory: No grudgings there is, though a *Benjamin*'s Portion be doubled. Among theſe nothing known is, but an high ſweet re-

freſhing Harmony. A bleſſed Family thus compact! It may well make you groan, to put off this Earthly Houſe, that ſo this Royal Society may be made known to you. And as ye have been long herefrom, kept as Exiles, ſo let this true and faithful account, which now is given by that Spirit, who doth bear a true Witneſs hereof, provoke you this Tranſlation to ſeek, and that withal your Might. For the Emphaſis lieth in that Word of your Jeſus his Promiſe (if you well obſerve) which runs *Now in this Time*, or in this very time, ſignifying all Here to be made good. Which will awaken great Perſecutions, as it is ſaid, ſtrange Uproars within and without you. Which the Prince of this World will raiſe, when he ſeeth that any one ſhall in great earneſt reſolve, to put off all that he can challenge right unto. It is the earthly Sinful Body, that he diſputes for: leave it him; for after this manner he contended for *Moſes* Body, which God had hid. Be ye henceforth Exiles here, but real Inhabitants with God, your appointed dwelling Place. Leave this Principle, and all what is its own: care not, but render up what you had from it. For when you have

have quitted all, doubt not, but the *hundredfold* will come upon you, according as hath been revealed: Be you the firſt Adventurers here for it, and ye ſhall be undoubtedly highly bleſſed.

The ſame Day I had this Word ſpake in me, thy Soul is among tearing Lyons, but a *Daniel* guard is about thee. They ſhall make no Prey, whilſt thou doſt fly to thy Rock for ſhelter, thou ſhalt ſee their Mouthes ſealed up forcibly.

February the 18th. $167\frac{6}{7}$.

Arguments to plead with the Lord were given to me this Night. Which I found was from the Spirit of Prayer, that urged ſtrongly and potently in me, for our remove, out of this Tent of vile Humanity, into what I did in Spirit ſee. Upon which I had this Word ſpoke to me; Be patient in Hope, ſtedfaſt in Faith, ardent in Love, and ye will move the Trinity, to ſend forth Decrees for your enlargement.

Then again was given into me an Idea, as the Dr. and I did mutually joyn in Prayer, in, and for the ſame thing, that

our Condition was like to *Jonah*, ſwallowed up in the Belly of the Whale, ſhut up in the Houſe of Death, encloſed in the Body of Sin, round which the Seas and Floods did beat upon, and the Deeps did roar, and boil as a Pot of Ointment. All which preſented this World, with the mutinous Spirits, that are as the reſtleſs Waves, that would as the Belly of Hell devour us, if not bounded. It was thus ſhewed to me, that the true Prophetical *Jonah* was in us, who was caſt into this boiſterous Sea, which would drown the Prophetical Life, but that the wiſe preventing Love of God hath provided for *Jonah*'s ſafety in the very Belly of Death. Out of this Grave the Lord our God doth hear our Voice, though the Earth with her Bars are about us, yet ſaid the Living Word, out from Corruption your Lives ſhall be brought. Thus Death ſhall not at all hurt you, let not your Souls faint, but direct your Prayers to the Holy Temple; that ſo through great fervency, from theſe nether Depths you may there into enter, and from Death's Bands ye ſhall be looſed. The Body of mortality, as the Fiſh, ſhall vomit you up, when great

great *JEHOVAH* ſhall once the Word give forth. Theſe Openings are ſtill for your Support.

February the 21ſt. 167$\frac{6}{7}$.

I ſaw a Viſion thus preſented to me; I did ſee a green Cloath-Covering, which was ſown over a White Sheet, which was let down, and I was bid to unrip it, which after a metaphorical manner was done, I know not how. And under it there were Creeping Creatures, that were of a devouring Quality; then under the Linnen there appeared a Lamb pure and white, with ſparkling Eyes as Flames of Fire. Which thing conſidering, it was thus opened unto me, This was the Face of the Covering, that the Word of Command came forth to have unripped, and taken off. By which the very inward ground might be diſcovered, where the fatned Beaſts did lurk under, who by the Covering were bounded. But now the ſhame of their Nakedneſs did appear, ſo as they crept away, and could no longer abide, by reaſon of the Lamb's ſparkling Eye, which cauſed the Remove

to be made; ſaying to me, Now give place, who am come to ſcatter, and deſtroy all of this evil quality from before my Face. I can no longer bear this Covering upon me, this partition Vail muſt be rolled away, even that dark Body of Sin, which hath been as a weight upon the Lamb of God. Whoſe Eyes do pierce to find out every thing that hath made a breach, that ſo the Heart of God ſhould not be concealed from you: into which you could never ſee ſo long as this thick dark Covering remained, whereby hid hath been the very Original matter, that hath brought in all the Woe and Sorrow. For which purpoſe by way of this Similitude, you may come hereby to underſtand the force of that great Love, that moveth to lay all naked and bare, that ſo through the medium of that light Eye, which did lie under covert for a time, ye might ſee the Image of that Sin-breeding Beaſt, that could multiply into ſuch encreaſe under the green Covering. Whoſe Seat and breeding-place ſhall make diſcovery to the moſt innermoſt Ground unto thee, that ſo thou mayſt be at reſt, from the ſource of Sin's working property.

Let

Let us in the firſt place now make enquiry into the Originality of this Monſter, how he came to have a Being. For in the beginning of the Paradiſical Creation, all was created by God, comely, good, and perfect: how came then this ſtrange Eſſence to be brought in, to diſpoil and alter the whole Heavenly Courſe of things in this Paradiſical Creation? Now know, that before this, there was a Creation of Angelical Hoſts, as an immediate product from the everlaſting Being. Who delighted to generate Thrones, Mights, and Powers, that ſo God through diſtinct Exiſtencies of Celeſtial Spirits, of that high Angelical Order, might come to manifeſt his Attributes, which before lay void and hid in an Eternal Stillneſs. So as here was the Angelical World in pre-exiſtency before the Paradiſical. The Superiour Heavens were furniſhed in the firſt Place with Dignities ſuited for God's own peculiar Habitation. Of which Number, there was a Spirit of high Elevation, that did awaken in ſome of them, who were Principalities in this Kingdom, to exalt themſelves equal, or above the Lord their Maker. For which cauſe, being

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being

being caſt out from the moſt meek and holy Preſence, they conſulted how to ſpoil and infect, having great Envy againſt God's new Creation, and formation of Man in, and after the expreſs Image of himſelf. This blew up their Coals of Jealouſie, and fiery Indignation, which as deadly Arrows were ſoon ſent forth; namely, ſo ſoon as *Adam* came to have an exiſtency. He muſt be tried by this ſubtle Serpent. And the firſt onſet was, whether they could by their Magical Art caſt him into a deadly Sleep; that ſo thereby his Impotency might be manifeſted, ſtupifying his ſeven high graduated Faculties. Who hereby before he was aware did looſe his Virgin generating ſtrength: and whereas it was ſaid, That God caſt him into that Sleep, the meaning is, God ſuffered it, and permitted the probation to come upon him, to ſee whether he could ſtand this firſt Inſinuation, which was by ſome ſecret Poyſon, that he had drunk in, from the fallen Spirits, who had ſomewhat already of their evil Seed caſt in. In that God ſaid, Seeing Man is already fallen from that primary force and ſtrength, that he cannot bring forth from that Virgin

gin Female property, Now it will not be good for him to be alone: he ſhall have a Companion anſwerable to his preſent ſtate, which is already lower by many degrees, then when the pure immortal Breath did enter in. But had *Adam* with his *Eve* here ſtaid, and had not been brought in a further Premunire, Mankind had not ſeen the Sin fatal Death of Mortality. But the Serpent ſeeing his Inviſible Sorcery had taken ſo good effect, he now is more bold to adventure upon the ſecond Tryal, ſuiting his Temptation more ſubtlely, telling them they ſhould be as Gods. Which was an inducing Argument, at which Sugar-Bait they preſently nibled, and did eat of it, and in that very moment were turned into that mortal Beaſtly ſhape, the Figure whereof you do to this Day wear. But well had it been, if this had been all the injury; but oh the Serpently Seed was caſt in there, who at once ſent in that Poyſon, that hath had its death operation ever ſince. Thus you ſee the Originality, from whence ye have derived your Earthly Life of Mortality, which is ſo inherent, that as a boiling Source it is maintained from this ſtrange introduced

duced Fire; ſo as though you are in continual Labour, to ſcum off the Filth thereof, yet it ſtill renews again. So while the root of this corrupt Matter remains, your toil, fear, and care will have no end. Now what is it think ye, muſt enter in ſo deep, as to ſuck out the Serpent's deadly Sting, that hath made all this diſorder in Nature? Many Medicines have been applied, and ſome have been ſafe, and undoubted of, yet they have not reached the place of Sin's Conception, to deſtroy both the Serpently Seed, with the firſt Earthly *Eve*, which is the Mother of all Living in the Earthly Property. Her Womb is fruitful, ſtill to bri.g forth Viperous Thoughts, and evil Earthly Motion from a flowing Source throughout all Generations. Now you will ſay how and by what means ſhall this be remedied? You cry the Power is not in us: how can that come to be nullified, that is ſo eſſentially in us? The Boughs may, while but tender Boughs, be bent; and when ſtrong grown, they may be cropt; but the ſtock, as a deep grounded Oak, our Arm is too ſhort to reach: We cannot move it, the very Earth will rend and ſhake, when ever it ſhall come to be diſplaced.

diſplaced. Hear now and conſider ye, whoſe lawful Objection is come before me: it is granted to you, that the everlaſting Father through the Mightineſs of the Spirit in the Lamb's Nature, muſt diſplace for you the Root of this Oak, that is ſo deeply rooted in the Ground of Nature. But what Tool or Inſtrument will he take in his Hand, but the Ax of your Wills. Then a through ſtroak will he ſtrike by the piercing Eye of his Spirit, who ſeeth the very depth, from whence its Eſſence doth proceed. For without a diſcovery made, where the Cauſe of this defect is, nothing hereof could be made, or for you wrought out. Therefore the Lamb of God is come, the Vail of Covering to unſpread; that ſo by the ſparkling Fire of his Eye, ye might ſee from the Depths beneath the Birth-Source of Sin, which doth open wide. Alſo with the ſame Eye, ye may behold within the heights of *Sion*, a flowing Ocean of molten Gold: to this for healing do ye fly. For no other Medicine can heal the Serpent's Sting within you. Theſe are the Golden Floods, which by the Spirit are daily poured forth, to drown the firſt Birth of *Eve*; that ſo an end may be of

that

that generating Source, and her Womb for ever henceforth may come to be barren in you. To which end, Orders and Decrees are made in Heavenly Places, that Virgin-Wiſdom ſhall take place in her room: and her Seed ſhall be deſtructive to the Serpent's, and to all his Hierarchy; and you ſhall ſee his Head-Power bruiſed to purpoſe, when all Sin in its Originality ſhall be blotted out by the Hand, and working Source of the Deity. Who will give alſo to you the Key and Chain of Power, that ſo in the Name and Authority of the Lamb, ye may take hold on the Dragon, and bind him, and ſhut up his flowing Source of Evil, and with the Seal of the Living God, to ſeal him up, that he may find no way to come out of his own Lake, to corrupt or deceive you any more. Then you will begin in all ſtillneſs upon the Earth the Reign of Chriſt within the pure Region of Wiſdom's Climate. For in the Singular Number, it will begin to work forth. The Day therefore is near or far off, according as ye are carried forth in Zeal, Power, and Faith; hereunto giving up your ſelves totally, to obſerve the Word of Wiſdom: In which

which whoſoever are found ſo doing, they ſhall all be Crowned with this Diadem of Power.

February the 22d. 167^{6}_{7}.

This Word ſpake thus to me, do ye joyntly put on the Body of the Love, in which the Spirit of Jeſus will make known the Father of Glory to you, for an Everlaſting Reconciliation, as to Children new born.

February the 24th. 167^{6}_{7}.

Feeling great Peace and Joy ſo long as I could reſtrain the moving, acting Life of Sin, then I did obtain near acceſs to the moſt Holy, during the ſeaſons and times, when I could reign over all the Region of Natural Sence. Which the Interiour Spirit may thus keep upon its Watch-Tower; ſo it would then be altogether a ſubject meet for the Holy Trinity, to open the Depths belonging to their Immenſe Love-Being. Which by reaſon of theſe Cloudy Vails are little underſtood: for when I did meaſure my

ſelf

ſelf at ſuch a time, when ſo raiſed, as to deſert all, that might be called carnally rational; then little enough I ſeemed to be, ſo light and ſo free, ſo purely ſprightly, to paſs through the Glaſſy Gate. But while I am again caſt into the Nature of a groſs thick Body, tinged with Senſibility; then no Ability there is for me to paſs, where I would. As the Day and Night be thus in a moment ſtill of force, to oppoſe each the other in the divided Property, till the everlaſting Day of the Spirit ſhall altogether diſ-inherit the dark benighted Senſe. Whereof hopes given are by that Spirit, who thus ſpake from my Lord Jeſus, putting this Queſtion unto me, ſaying, How doſt thou think it poſſible to know the Majeſty, who is encircled in ſuch exceſſive Light, whilſt thou liveſt in ſo many Degrees below the Seraphick *ſphere*? For great is the remoteneſs that may be from hence to them. Who altogether are confined to a Terreſtrial ſtate. For in that Word is weight, that divided hath the Spiritual in, and from the Natural. Who is uncapable to know, diſcern, or judge of any matter, but what is his own: that is, which lieth within the Sphere of his underſtanding,

underſtanding, as a rational Man, who is wiſe for himſelf. Which Wiſdom is all to protect and hold up, and ſave what is to be caſt down, and be deſtroyed. Thus the Serpently Birth of Wiſdom, will hold its own, in oppoſition to the pure, meek, eſſential Being and Birth, which is from the Spirit. Who is a great Sufferer, while he is ſo near adjoyned to the Natural Man, who is a fit Receptacle, for what this evil Principle can ſhake him withal: which the Prince and great Commander of this World, will enough of this traſh and earthly ſtuff, load him withal, to give the mind full employ to prevent that which is Sublime and Celeſtial. Therefore, in vain the Scripture hath not ſaid, None can know the Thoughts of a Man, ſave the Spirit that is in him; that is, none can pry or reach into the ſubtlety of the deceitful Heart, that is working and buſie, minding and Plotting, to compaſs the heighth of earthly things, to which his Life would wholly extend: As deſiring to know nothing more, or above, or beyond his Natural Sphere; being ſatisfied with the ſight of his Eye, with the hearing of his Ear, being wholly taken up with what is miniſtred

ſtred from this mortal ſtate, which finds out a daily variety to hold this Life in Captivity.

Thus you ſee the Earthly Man made out; he is diſtinct from the Heavenly. He knows nor perceives nothing of the Spiritual Man's concerns, but as living in one and the ſame Body, hath great advantage to interfere, and caſt in many times his cloudy Reaſonings. This natural part as the Night doth cleave to the Day, but yet they have their divided Court: they may be poſſiby kept a part, through the conſtant Watch, and Calling in Wiſdom's ſuccour and aid. *Eve's* Birth is yet permitted, thus near Immanuel's Nature to live for probation. For the Dragon muſt try ſucceſſively upon every one his Temptation; Which could not be, if he had not recourſe to *Eve's* depravity, that hath lodged you in Elementary Bodies, by which the Strife is occaſioned. For the Serpent doth make great claim, to what he finds ſticking and ſtill abiding within the corporeal caſe. Which hath ſo degraded you, as to the Viſibility of and from that God-like Image, in which ye once were conſidered; as now verily ye little differ

differ from that low degree of the pure Animal Creatures; but that your inward Mind is yet of a ſuperiour Magnanimity, that was ſtill kept and preſerved within the interiour Faculties; thought he outward Image of Glory did forthwith fade, through the cloſing with the Temptation: from whence Hope there is, that the Stem of the whole and Eternal Matter, being yet left for Attraction, may aſſume again its loſt Paradiſical Body; through the Gift of the Holy Ghoſt. For if ye once come to recover your inward Spiritual transformed Might, Power and Purity, the outward, at your pleaſure will be for alteration. For the way to the Tree of Life will be known by the Spiritual Man: which being fed upon, will operate for another manner of Covert, then a Goat-like Skin, wherein is your deformity. For the Spiritual Man born again, will be ſo wiſe and knowing, as it will loſe nothing, that doth belong to it upon Election; though for a time, *Nebuchadnezzar*-like, driven out from his Paradiſical Kingdom hath been, to feed amongſt the wild Beaſts; whoſe groſs Body ſucks in anſwerably what this low Element can afford him.

This is the earthly Mans Portion, till he be Born again into the Spirit; then he comes to a clear Underſtanding and ſound Judgment, and calleth over what Heavenly Revenue doth belong to him. Another Heart and Spirit is returned, which makes him for to ſee and loath that former Image, wherein all of the Earthly was found, converſing daily amongſt Men in Beaſtly Shapes. From which by the mighty Birth of the Spirit of Jeſus, you are returned, to get eſtabliſhment in your own Kingdom. Who are true Heirs thereof, through Love's Adoption; but not being come to the full Age, are not to have yet the Reins of Government wholly put into your Hand: this is reſerved for a full grown Spirit of Wiſdom, which will ſpring in you by degrees. But this is now doing for you, ſaith the deep ſearching Spirit, a Catalouge is making out of what Goods and Spiritual Stuff do belong to you, that ſo you may know what ye have to truſt unto, and ſo ſet your Heart thereupon. Your Heavenly Father would not that you ſhould be kept ignorant of what is your Eternal Dowry; For the knowledge of this will act you forth

forth anſwerably, into all Deified greatneſs of Spirit, as expecting ſuch a Kingdom to come, and ſuch a Prieſthood of the higheſt Order to be given to you. All which is to make you, for to bethink your ſelves, how for to carry it, while in this World, ye ſhall be vied withal from mighty Powers and Principalities, that Command all Delights and Pleaſures, that the viſible Earth affords. But theſe muſt be nothing available with you, who do proceed from another Line, therefore do you only mind the things of the Spirit, none elſe can know them. Therefore marvel not, that they are deſpiſed by all other, theſe ſpecial things are only regiſtred in the Book of Life for you. The deep ſearching Spirit may look here into, who is privledged to take out of the Original Copy of your Father's Will, what he hath alotted you in matters Eternal. Upon this free Diſcourſe and Conference, which flowed as Oyl, to make the Lamp of my Underſtanding, for to burn bright, that ſo I might be of a quick Sight in Spiritual Things, yet more deep to ſee; Who here could not be at reſt, till the Spirit would give to me a particular of thoſe

rich Immunities and Glories, that ſo we, who herein are concerned, might wholly be taken up, in a ſatisfying Joy with our own Spiritual things, and mind nothing more, of what is another's in Earthly things.

February the 25th 167$\frac{6}{7}$.

IN the forepart of the Night I was moved to pray, for the Prieſtly work to proceed forward, in that the moſt inward Court might be manifeſted, which was now upon the revealing. Then, ſaid the ſpeaking Word, Lay aſide, all which now as a weight doth, rowle upon you. After this Word falling into a Sleep, I ſaw the Doctor's Figure, cloathed in an Embroidered Robe, like a Prieſt's Cope; at which with great Joy I congratulated him, hoping hereby he ſhould come to have more open acceſs, into the moſt Heavenly Place. For this Word was with me for him, which was ſpoken to *Joſhuah* the High-Prieſt: thus ſaith the moſt Holy, if he ſhall walk in my Wayes, and keep my Charge, and abide in my Courts, then ſhall he be a Prieſt,

Prieſt, over my Houſe. Even ſo, *Amen*, make thou him meet for it.

The Doctor and my ſelf then being met at Prayer, where we did feel the Life to move vigorouſly, towards the Concluſion of the Doctor's Prayer, this Word ſpake in me, Pray evermore, and faint not: for what my Spirit ſhall pray within you, the ſame your Advocate doth convey to the Father with Incenſe,

February the 26th. $167\frac{6}{7}$.

Somewhat before Break of Day, I did ſee two Perſons, that were known to me, in a Boat without Oars, as upon a Sea. Upon a ſuddain a great Wave of Water broke in upon them, whereupon the Boat began to ſink: upon which the one unſtripped himſelf to ſwim to ſave his Life; and ſeeing it in abſolute Peril leaped out; upon which the other with her Cloaths took hold of his Arm; and thereby plunged him into the Sea; upon which I cried out, ſaying, Lord ſave him. Upon which he did riſe, getting from that other, who did take hold upon him. Then a gallant Ship did him meet, where

on a ſuddain, I found my ſelf in, and therewith great Joy did take in the Perſon that ſwam; but the other could not be ſeen. So, after this, we removed away with quick ſayl to the deſired Haven. After which, conſidering this ſtrange Preſentation to me, what it ſhould ſignify, I had only this Word, Take thou up this Parable and ſay, How thou ſaweſt Two in one Bed, the One through great Favour taken, the Other left.

March the 1ſt. 167$\frac{6}{7}$.

THis Morning this Word greeted me, Oh! what of Fleſh can live, when the immenſe Deep ſhall be ſearched out by the Spirit; therefore conſider what it will be there, to know the things of God apparently. The anointing ſhewed now the great diſproportionableneſs, betwixt what was to be known of the things of God, and that of Man; who, tho' he be degenerated, and hath loſt all Propriety in Spirituals, yet is born an Heir to Terreſtial things: and hath ſuch a Spirit as to underſtand how to contrive, and make out for himſelf another Paradiſe; to which he bends

bends all his force and might, to imitate what was loſt; and doth anſwerably effect great things by rational Wiſdom and Induſtry, as belonging to this Principle. So that though he hath loſt the Knowledge of God in things Celeſtial, yet through Toyl, and Care, Sorrows, and Fears, he hath recovered temporal Revenues, as his own to live upon, and to take lawful Pleaſure in: Nay, the Natural Man may go much further than all this; who in the more ſobriety of Morality, from a Light within, may be convinced of that Duty, and Neceſſity, and Fear, that belongeth to that God, in whom all Live, and have their Being; and therefore may ſhew by a kind of upright moral Converſation, the Law of God written in their Hearts according to the Letter.

As it is ſaid, their Conſcience accuſing or excuſing according to Truth or Falſhood acted by them; for by Nature things contained in the Law may be done; ſo that you may take in this higher degree of things into the knowledge of the Spirit of a Man, as an earthly Man, and yet not able to receive or comprehend the more high, wonderful and deep things of God. It is only poſſible to that which is the meer

meer Birth of the Spirit, diſtinct from the Earthly. Now then, ſaid the moſt holy Anointing, that ye may know, that this Spiritual Man is born, ſhall appear, by what ſhall be revealed unto it.

March the 2d. 167$\frac{6}{7}$.

Now as to the things of God, which are given only to the Spirit of a Spiritual Man to find out, verily they are ſo great, various, and numerous as in times Volumn they can never be unfolded. Only the Spirit, for the uſe of this new Born Creature, or Spiritual Born Man, doth bring down a Breviate of thoſe inviſible Things that are in heavenly Places, or rather that are in God, who is the Original from whence all glorious things, that are in Exiſtency, are brought forth: which may be named as the Back-parts of God, framed and ſtretched forth into a Light Seraphick Globe, which God furniſheth with his own Majeſtick Forms, which no one ever ſaw, or therfore can take upon them to deſcribe. The Spirit only hereof can make report to the Spiritual Man, while yet impriſoned in a corporal Shrine and Shape.

But

But you will ſay what more of the things of God are diſcoverable? when you are wholly in the Spirit, you need not thus Quere: but in the mean time there is a Spirit, which will take it's range for you, to view the Fathers, Goods, Poſſeſſions, and Eternal Lands, becauſe as Heirs ye are concerned thereunto. To proceed then to the heights, depths, and bredths, of what are yours in Reverſion, within the Circle of Mount *Sion* ſtate. Conſider then what of God's is there, they are all yours, as ye ſtand engrafted into the Tree of Life. Now what hath the Spirit found out in all the heights, above this earthly Sphere? Firſt into Paradiſe it doth take its Flight, where all things are in good Order, and flouriſhing ſtate, as before *Adam* had loſt his Virgin Mate. Paradiſe is now ſtock'd again with ſuch as have waded through the floating Sea of Sin and Mortality, in order to the putting on that image of Purity, where the leaſt Guile or Fault may not be found in any there. The Spirit doth ſee all in wonderful Harmony, for this Voice was heard to ſay from the high and lofty One, with Men riſen from the Dead I will alſo dwell, though it be alotted for a time

to

to be a ſeparated Manſion, till all be gathered into that one ſuperior Kingdom. Thus you hear good News, that is all rich and flouriſhing, within the Paradyſical Kingdom, no decay ſince *Adam*'s day, but much encreaſe and augmentation is daily through the Reſurrection of a Spiritual Man.

March the 3d. 167^{6}_{7}.

Theſe things whereof an account has been given you may be defined as the local Place of Paradice whereinto Spirits ſeparated in a natural Death, putting off there mortal Bodies, do enter into it, and there put on their Virgin Body; which doth prepare them to meet their Bridegroom, who from thence fetcheth them up to mount *Sion*. Theſe are ſuch, who in this very time, have fought the good Fight of Faith, and had very near overcome this World. What is lacking to make them fully perfect in this Paradiſical Place, they are appointed to ſtay here, till all their Bridal Trimming be finiſhed; and they find, that they can paſs the way to the Tree of Life, through the flaming Cherub, who ſtill is a Guard upon that figurative

rative Tree. In that place holy Angels do there alſo wait by their courſe to miniſter to thoſe, who do come here as deſigned Heirs of that more glorious State, which in *Sion* is revealed. This is ſome part of thoſe good things, which belong to your Eternal Father. But to open to thee a further Myſtery; which is, what may be entred upon in this very Life time, know there is a myſtical Paradiſe, as well as a local, which ſprings metaphorically, opening from a pure magical Center; this is a wonderful ſtate to know and wittneſs: it chiefly ſtands in divine Viſions, Revelations, Ideas, Preſentations, Manifeſtations, in Sounds, Trumpets, Voices, in Speakings, in Powers, Raptures, Joys, and ſenſible-Feelings: I ſay all theſe Golden Springs do flow from out of the Bowels of the new Paradiſical Earth. This will amount to your preſent Peace and Joy. Wait I ſay to feel that. Now that your Spirits may give a Seal with me, that ye have received the anointing, and that you do walk with your Spiritual Man in this Paradiſe; where you do often hear the Eccho of the Bridegroom's Voice, calling to you ſtill to haſt the getting on all that which will make you look ſweet and amiable

able, and the fragrant Sweets that may you perfume and ſcent, that ſo all your Garments may ſmell of theſe Beds of Spices, upon which you may ſtretch your ſelves. Here a while confined be to dwell after the manner of Spirits in Spiritual Bodies; till you ſhall all of this viſible Orb over-come, and much excell all Creatures in it, having the Tree of Life to live upon. Which is that, which will rarify, and put upon you a more tranſparent Body; for they who here do daily feed upon it, ſhall be in good deed metaphorized. Behold to you, this Paradiſe Gate doth open ſtand, and what of the things of God is there, not only to know, but them as your own to enjoy. But this Word of caution to you, who reſolved are to taſt more deep of theſe flowing Sweets, take heed of the Laws of *Paradiſe*, which once in particular were given to you, remind and obſerve them. For you muſt not be in the Quality, halting between two Principles, but here keep company each with other, and your Jeſus will moſt frequently talk with you, and ſhew himſelf according to the Love's betrothment, that is made a freſh with you in this *Paradiſe*.

March the 4th. 167$\frac{6}{7}$.

The GLASSY-SEA.

Now from hence, the Spiritual Man muſt make another remove, to ſee what doth lie for him beyond this, among the pretious things that out-flow from that rich Ocean-Sea, which is betwixt *Paradiſe* and *Mount-Sion*. This is that Glaſſy-Sea ſpoken of, which doth encompaſs the Beloved City, where is the reſidence of God, your King, and the Throne of the Lamb, and the Seaven Sealing Powers, that do go forth from the moſt Holy One. Now this Burning Sea is for Probation: who is able to paſs through here, but they who have got a thorough Victory over the Beaſt and his Image, that nothing more of his Mark do bear. They, and they only can ſtand here; becauſe they are ſignatur'd from this Flaming Glaſſy Sphear, that will make your Bodies Clear and Shining as the terrible Chryſtal. Oh then' qualified Seraphick-like, enter into that Jaſper City, which is all Light: where-unto coming, the Pearly Gate will open

open wide: the Door-keeper there knoweth well who are worthy, having the Regiſter Book in his Hand; where-into will be given you to look, that ſo ye may ſee your own Names, and thereby have boldneſs to enter among this great and glorified Aſſembly. Where a Seat among the Elders is prepared; when once arrived here, you are paſt all future Dangers and Fears. Who but the great and mighty God and King, ſo ſoon as you do here appear, will hold out his Golden Flaming Scepter, and bid you draw more near: and take knowledge of him, who hath thus prepared all theſe good things, after ſo much Tribulation ſuffered in the Fleſh, for the Over-comers: Therefore, ſaith the All-ſearching Spirit, who hath foreſeen all this for you; think not much, that ye are called hereby, out from all Terreſtial Things, yet to be a great Seperatiſts from all of this viſible Creation, and from the Inhabitants that are ſo ſtrongly centred with the Earthly Life; who may infect you with their poyſonable Fumes, and ſpot your Paradiſical Lilly, while it is upon its new Bloſſoming; for to this End, I have revealed theſe great things of Paradice, and of the Holy City

to you, that ſo it might be as ſtrengthning Food, while ye are in the Warfaring ſtate. Care not to ſave that Life, which ſtands upon Worldly Intereſt; but ſtudy daily to looſe it, then ſhall you ſurely find that, and much more, than is yet declared of the things of God. For greater Secrets within the Boſom of Eternity, may yet be revealed to the Spiritual Man. Who ſhall for this purpoſe and uſe give up their pure Minds to Wiſdom's private Cabinet, for to be filled with her daily Treaſury. Whoſe delight is much with ſuch, who do ſtand clear from all Creatures, who are apt to enſnare with corrupt Communications. For who doth know the full Extent of that Natural Law, but ſuch as have received it from the Mouth of Jeſus; none elſe are under ſuch a ſtrickt Obligation. Therefore upon you, who have ſo greatly ſought this Favour, as to come within the compaſs of the *Nazarite* Vow, keep to it, and do it not forſake, upon your Spiritual Life Peril. But if to this Vow ye do keep, then all thoſe rich and unutterable Perfections of Glory, which are in *Paradiſe* and

Mount Sion, ſhall be your Portion and Reward.

While this was Opening upon the Author, the Diſtinction of the Mount Sion *and the* Jeruſalem-*ſtate was not yet ſo clearly revealed to her, whence ſhe comprehendeth them here in one: which was afterward more diſtinctly and fully Opened in the Revelation, of the* Eight Worlds, *as they were made known gradually and Experimentally to her. Which ſhe thinks fit to declare in this Place, as well with relation to this, as to ſome other Paſſages, which ſhe would not at all alter, but leave in its firſt native ſimplicity, in which it was delivered down.*

March

March the 5th. 167^{6}_{7}.

Rules given, how a Spiritual Man is to walk towards God, and thoſe that are without; who are not in the diſcerning of the Lord's Temple-Body, into which there muſt be no thruſting in that which is unhallowed.

FIrſt, as to the Lord, the Spiritual Man ſtands in that high Relation, as he is perfectly under the Law, and tye of ſuch an Eternal Obligation, as to do nothing but by Counſel, Commiſſion, and Ordination, ſtill having recourſe to God, as his Father, and to the Lord Jeſus, and to the Spirit of Wiſdom, who is at hand to direct every Thought, Word, and Motion. Be chaſt keepers at home (is a Spiritual Charge upon the Spiritual Man) in God, his Habitation. Where all his Content and Pleaſure is to be taken up, not gadding with the Eye of his Mind out of this Spiritual Holy Place.

Now as to Creatures, how to walk to them, who are of the Earth. All care is to be had, to maintain a wiſe and holy

 diſtance,

diſtance, as our Lord Jeſus did, giving no offence to the *Cæſars* of this World about their Dues. But have no Fellowſhip or Converſation, more than what is of abſolute Neceſſity. For he can hardly match our ſpiritual Man to any Being, that will ſuit it but God himſelf, into whoſe Boſom it will fly, like to an eager Bird. Remembring we are to be redeemed from Men, and not to walk as Men in the Fleſh, but as thoſe, who are juſtified in the Spirit. Keeping Company with the Flocks that are come forth all waſhed in the Blood of the Lamb, who is that Shepherd, who will ſound his ſweet ecchoing Trumpet of Peace, Love, and Joy, wherewith we may be ſo inebriated, as not to go out of this Fold to other ſtrange Flocks, where only Goats are, who are excluded from the great Shepherd.

March the 7th. $166\frac{6}{7}$.

This Word came alſo to me, I again will chooſe a Diſciplehood upon the Earth, who ſhall know me in my inward Spiritual Figure, as I was known in former

mer times, by a terreſtial Voice and Shape. Now I will walk again upon an inviſible Earth, where none but the Spiritual Man can underſtand my Speech, or ſee my transformed Shape. To ſuch who are my choſen Diſciples, I will appear familiarly. Behold I am upon a new Election, to call ſuch who are found in the Crown number Roll. Now one by one, till an encreaſe may be of this holy Prieſthood to the Hundred and forty four thouſand. Bleſſed are they, who are the firſt foundation Pillars of this Virgin Church, upon which, I can allow to be found neither Wrinckle or Spot, for if Faulty, I cannot be their Head, to walk among thoſe, who in any wiſe are Defective. For the Caſe is now clean altered of what it was in the days of my Infancy, when I broke forth in the fleſhly Form, it was of neceſſity a Tribulated ſuffering State ſhould ſucceed after me, that ſo Sin might expire through daily Dyings, which did take great effect among my Diſciplehood in that Age, but they deceaſing before he reaching to that perfect Date, of what was to be the Churches glorified State: Now ſomething greater and more perfect is to be revealed, after

ſo long and cloudy a Day of Apoſtacy. A ſparkling Star ſhall riſe out of that Orb and Climate, whereof it ſhall be ſaid, this is Wiſdom's fruitful Day; out of whoſe eternal Morning Womb, ye ſhall ſee bright Stars of Glory generated for a glorious Temple. Who then will now ſound this my Trumpet, and will call to break away from their iron Yoaks, to come to be dignified, as hewed Pillars for Wiſdom's Temple to be built upon, Oh! what ſaith the Spirit, who ſhall I find that can ſay, accept of me for holy Uſe, who without ſhadow of change, will no more turn into this World. For ſuch a Pure and Apoſtolical Foundation the Father of Spirits will lay for his corner Stone, yet in the Earth again. Who will open in ſome ſuch firſt, that in a ſeperated Mind and Spirit, do wait herein as Virgins, not as with a double Eye, to look forward and backward, up and then down, no ſuch unſteady Spirit will ever be taken in: Therefore the Spirit of Jeſus doth give you this ſeriouſly to weigh, as a ſeaſonable Caution, who would that this Prophecy might be fulfilled on you. Oh, pray for Stability and conſtancy continually.

March

March the 8th. 1676.

A Viſion which I ſaw.

I with another Perſon was walking and conferring about the things of God in a by-place, where no reſort of Creatures uſe to be, nor any did we ſee. But ſuddenly lifting up my Eyes, upon a lofty Tree, I ſaw an Eagle's Neſt, they being fledged, did all preſent themſelves to view. The old one was flown from them, to bring Proviſion to them. At which ſight of theſe young Eagles, we who walked together conſulted, how to take them, and to bring them away as a Prize. While thus conſidering how to climb the Tree, we were on a ſuddain carried level with the Neſt, and did not know how we got ſo high. But one Eagle I did ſee had fluttered out, and hung by the Twig of a Tree all martyred, the Legs and the Neck all Bloody and broke. The reſt ſuffered themſelves to be taken, though they were ſo ſtrong and fledged, as they might have flown from

us. But that other Perſon took the Number of them, which were Six, and I did receive them into my Apron, and ſo as ſtrangely we were let down from this high Place, as we were drawn up to it. After this I ſet the Eagles down, and they did very tamely eat Bread, which I did provide for them. I did remember nothing further hereof.

March the 9th. 1676.

But when I came to call over this Viſion with all the Circumſtances of it, much from the Lord was opened to me from it. Whoſe Spirit did immediately open this, as he did the Parable to his Diſciples, as when he appeared in Perſon upon the Earth. For this Word did through me paſs, Thy Jeſus is at hand in Spirit to give the meaning of theſe preſented Similies; that ſo a Teaching by, and through all ye may obtain, for the perfecting, of what doth remain behind: that ſo ye may be gathered up among the Eagle train, with that mighty Throne Eagle to Reign.

The Interpretation of the Viſion.

Then was the Viſion, which I ſaw, thus Interpreted. The lofty Tree which thou didſt ſee in that deſert Walk, preſents that living Tree, whereto none can reach but ſuch, who be of an Eagle birth, whoſe Eye is fixed ſteddily on high, where that mighty ſhe Eagle hath fixed her Neſt, as in the munition of Rocks, there to hatch her Number Seven. Who then is this that favour hath found, and that leave ſhould be given to build upon this Tree of Life, whereof the holy one hath given ſuch charge to the watching Cherub? In plainneſs of Speech then, it is *Eve* her ſelf, that hath lain long as dead under the Tree of Good and Evil, whoſe time of raiſing is very nigh, But with what Body, will ſhe now be raiſed up: Look and ſee, what is Prophecied of her? Then I was pointed to the 6th. of the *Canticles*, ver. 8. *Who is ſhe that looketh forth in the Morning, fair as the Moon, clear as the Sun, terrible as an Army with Banners?* Then again ver. 13. which was opened to me, to be the Reſurrection Call to lapſed *Eve, Return, return, O Shulamite; return, return.* Thus the lapſed Soul of the inward

ward eternal Man is this fallen *Eve*; here ſhe is called to return to her Reſtoration State, that we may again ſee her as bringing forth another more happy Generation, a true Eagle Off-ſpring indeed. But how, and after what manner ſhall this be, My Spirit was in deep Query: as alſo when it ſhould appear? Then it was thus ſaid, Know ye not, that *Eve* loſt her Virgin Eagle Body, and ſo hath long been ſown into a ſlumbring Death, in Folly, Weakneſs, and Diſhonour? But now the Life-Tree hath ſo fluently conveyed it ſelf in this long Vacation, as to raiſe *Eves* dead Body in the Strength and Honour of the Eternal Virgin Wiſdom of God. So as old *Eve* will now come forth as a mighty, ſtrong, terrible Eagle. And henceforth will more wiſely build her Neſt, than at firſt ſhe did, through the Lord's permiſſion.

For now ſhe will be dignified with the Spirit of Virgin Wiſdom, to outvie the Serpents Subtilty, according as it is written, She now will build her Houſe, or Neſt, more ſure, to wit upon ſeven Silver Pillars. Which do preſent, the ſeven Eagle Birds, which were ſeen in Viſion; they Wiſdoms firſt Brood ſhall be through

through *Eves* Wombs Reſtoration, who will bring forth a moſt glorious Church in the Earth, without Spot or Wrinkle. Wiſdom hath made choice of *Eve*, for to be her Mate (that is the lapſed Soul of the inward Man,) whoſe Hand muſt help to build this Neſt for her. Thus choice Eagle Spirits, will be raiſed up, out of old *Eves* Duſt for this uſe and ſervice, to be Members of this perfect Church on Earth. You may evidently ſee with an Eagle Eye, that thus, and after this ſort, a new Virgin Body muſt be raiſed up by Virgin Wiſdom in this World, for the Spouſe, and Church of Chriſt, and ſo for every Member of that Body; and ſo conſequently for every lapſed eternal Soul to be cloathed upon with its new Virgin Body. Oh! who then will ſtrive firſt to mount and fly up in Spirit, liberty hereunto being granted from the Power of the riſen Body, to prepare the Firſt Matter for this Neſt? Becauſe this Tree of Life is ſo pure, that nothing, but what is of its own, muſt come upon it. Which are the young ſprouting Twigs, and golden Leaves, whereof the matter is to be, which are no other then as in the Myſtery. Hereby they

ſigni-

ſignifie a pure, ſolid, weighty Off-ſpring of holy Cogitations, Words, and Actions. Which do ye skilfully unite for this purpoſe, bringing nothing out of the low, ſcruffy Principle to encloſe here: Then your defence will be mighty and ſure, and your Bread and Waters will be ſerene. The true Eagle Bird need not fly far, the Tree of Life ſo nigh, here are ſtill freſh Fruits upon the Branches, from it by no means ſtart aſide, but keep cloſe upon the Neſt. You cannot yet be able to conceive, what here by abiding cloſe, may be brought forth from this vertual Eagle Body, to wit, Throne Eagle Powers, mighty to aſcend to the number ſeven. But if any ſhall look again downward, into this Principle to deſcend, before it is fully Feather'd, great damage and hurt will neceſſarily accrue, as in the Similitude I did ſee. Therefore caution take, and let none truſt themſelves, that would be of this Number, to wander out before their time: Ye had need to be ſtrong, as Eagles, to encounter with what averſneſs you may meet withal from this lower Orb. Therefore abide till full fledged in Wing, ye ſhall be able to fly, and mount away, when any

any creeping thing, or hurtful Beaſt ſhall ſet upon you from this low World; then fly to your munition Rock. This is allotted, for your more conſtant place of Dwelling, for to be, which ſo near bordering is upon the Heavens of Heavens, where the immenſe Deity is Reſident. Who may appear, while we keep oft to his Eagle Off-ſpring: For when you come hither to Paradiſe, there is ſtill another Principle, that muſt be paſſed through, which will be very eaſy, when ye ſhall bear this riſen Eagle Body on you. How ſuddenly will the ghoſtly Dove bring you into the very third Heavens, there to ſee your Jeſus with your Eagle Eye, as *John* perſonally did, when he upon the Wing of the Spirit was riſen high: Poſſibly ſomewhat of theſe Glories may be ſeen before ye actually enter in. For bleſſed will they be called, who are flying Angels, that can declare what they have heard or ſeen in theſe higher Worlds. Theſe are they who ſhall bring down glad Tidings to the elect Number. When any of theſe begin to ſound, the Tabernacle of God will out of the Heavens deſcend. Oh, what of Fleſh ſhall live? When the

mighty

mighty Eagle ſhall call her own away to behold, what ſhe doth unfold within the third Principle. The ſight of the Eye, and the hearing of the Ear in that eternal Sphere, will ſo fill all with the Melody and Joy of the holy Ghoſt, as nothing of the earthly Sence of things ſhall, or can enter into this Eagle Brood. Now hereby try your ſelves.

For the underſtanding of the foregoing Myſtery, you muſt then know, every one of us have within our ſelves an inward eternal Man, and an outward Man. Now the inward eternal Man hath within himſelf his own eternal *Adam*, and his own eternal *Eve*. His eternal *Adam*, is his own eternal Spirit within himſelf, and his own eternal *Eve*, it is his own eternal Soul within himſelf. This eternal *Adam* and *Eve* in themſelves are now to be conſidered in their fallen and lapſed State, as both being ſeparated from their firſt, true, original Mate, to wit, from the eternal Virgin Wiſdom of God, who was united to both theſe in Paradiſe. For they both ſinned in Paradiſe, then loſt the Life of the Virgin Wiſdom of God, and their Virgin Purity in Paradiſe. And

there-

therefore their true Mate being loſt out of themſelves in Paradiſe, they were driven out of Paradiſe. For when as before the eternal Spirit in Union with the eternal Soul, both being united to their true Mate, the Virgin Wiſdom of God, could, and might have brought forth a holy Generation in their own Image and Similitude, like unto themſelves in Holineſs and Righteouſneſs, and in Perfection. But after that the eternal Spirit and Soul had ſinned in Paradiſe, that is, after the eternal *Adam* and the eternal *Eve*, belonging to the inward eternal Man, had tranſgreſſed in Paradiſe, and were ejected out, then they loſt their fructifying Power, and then they could not bring forth a holy Off-ſpring. Now this eternal *Eve*, which is the eternal Soul, belonging to the inward Man, is called to return to her Reſtoration State, and to return again to her firſt State in Paradiſe, and to reunite her ſelf again to her loſt Mate, to wit, to the eternal Virgin Wiſdom of God, and then her Womb ſhould be fruitful again, and ſhe ſhall bring forth none but Eagle Birds, none but a holy Off-ſpring, to make up a perfect Church on Earth without Spot or Wrinckle.

Wrinckle. Here is now a Propheſie, a Prediction, that now the time is come, that this eternal *Eve*, which is no other but the inward eternal Soul in its lapſed State, whoſe Womb hath been hitherto barren and unfruitful; but now the eternal Virgin Wiſdom of God will ſow her Virgin Seed, into her Womb, and ſhe ſhall be fruitful, and ſhall bear Twins, and bring forth a perfect Eagle Off-ſpring, and they ſhall make a perfect Church on Earth. And now the Soul in her Reſtoration ſhall again be fruitful in Child-bearing, in bringing forth Children to inherit perfect Juſtification, and perfect Sanctification, and Salvation; but then this *Eve* muſt continue in Faith and Charity, and Holineſs with Sobriety, as the Apoſtle mentioneth, 1 *Tim.* 2. 15. The reſtored Soul by its Union with her true Guide and Mate, the Virgin Wiſdom of God, ſhall bring forth a Royal Off-ſpring preſented to be the ſtrong Eagle Brood: and this is the Work that Wiſdom is about to do, to reunite her ſelf to the eternal Soul, which is the eternal *Eve*, as her true Mate and Guide; and to ſow her Virgin Seed into the Womb of *Eve* to break the Head

Head of the Serpent, then *Eve* ſhall be no more deceived, but now ſhall become the Mother of Celeſtial and Heavenly Children, all her Children ſhall poſſeſs Mount *Sion*, and the new *Jeruſalem* State of Glory. This is the eternal *Eve*, the eternal Soul, which now ſhall be the Mother of all Living, that is, all her Poſterity ſhall now feed upon the Tree of Life, and thereby become all eternal, immortal, and incorruptible. And all this ſhall be brought about by Wiſdom's Art and Contrivance; to wit, by reuniting her ſelf to the Soul, and thereby becoming again the Souls true Mate and Guide. This is the State of Reſtoration, and this is that State, that Wiſdom is bringing forth upon the Earth; and in this Figure of the Eagle birth, Wiſdom Propheſieth, and Predicteth, what is near at hand to be fulfilled, and brought to paſs, to egg us forward in the belief of it, to be done within our own eternal Man in the work of Regeneration.

But now there is belonging to the outward Man, the mortal Man, the immediate Product of the Fall, a mortal *Adam*, and a mortal *Eve*. The mortal *A-*

dam is the mortal Spirit of the outward Man, and the mortal *Eve* is the mortal Soul of the mortal Man. She is in her fallen State, the Mother of all Living; that is, of all living mortal Spirits, with mortal Souls, and with mortal Bodies. Her Womb in this ſtate of Apoſtacy hath been very Fruitful. She hath ever ſince brought forth in all Ages a mortal Off-ſpring, ſubject to the death of Mortality, who have only fed upon the Tree of the knowledge of Good and Evil. She hath brought forth a fleſhly Off-ſpring in her likeneſs and ſimilitude, and hath had a long Day in the World. Now the Propheſie and Prediction is not concerning this mortal *Eve*, belonging to the outward Man, in relation to her Reſtoration; but it is to be underſtood of the eternal Soul, that eternal *Eve*, that hath been ſo long barren in her lapſed ſtate. But now *Sophia* will once more eſpouſe her ſelf unto her, and ſhe ſhall bring forth a holy Iſſue, a birth of Divine eternal Eagles, to make up a perfect Church on Earth, whereof Chriſt will be the Head and King to reign over. This is only wrought for explanation ſake, that you might not think, that

that

That which is written and manifeſted from above, in the cryſtalline Glaſs of Divine Wiſdom, is mere Confuſion. Therefore you muſt diſtinguiſh between *Eve* and *Eve*; between the eternal *Eve*, and the mortal *Eve*, the one belonging to the inward eternal Man, the other to the outward mortal Man; and the Propheſie is only to be underſtood of the eternal Soul, and not of the mortal Soul.

Secondly, You muſt diſtinguiſh in the eternal *Eve*, between her fallen ſtate and her reſtored ſtate, for the Propheſie is not what ſhe is at preſent, but what ſhe is to be in her reſtored ſtate.

In the *Third* place, You are to conſider that the eternal lapſed Soul is unable to effect it, but it is the Work of God's eternal Wiſdom, who will freely eſpouſe her ſelf, to her again, after this long time of ſeparation and alienation, and then ſhe ſhall be the Mother of a holy Generation. Her Womb ſhall bring forth no other Children, but ſuch as ſhall make their Neſt upon the Tree of Life. And theſe things premiſed, and underſtood, the Repreſentation will be eaſily

underſtood, by Wiſdom's Eagles, and confirmed ſufficiently by the Holy Scriptures.

For you may read that *Adam* and *Eve* were both created eternal, immortal and incorruptible Creatures in their Paradiſical ſtate, and they both were created perfect, without any ſpot of Sin or blemiſh of Weakneſs, while they ſtood in their Paradiſical Innocency; and they were both to have brought forth an eternal holy Generation, a perfect Church on Earth, had they remained in Paradiſe: But ſinning in Paradiſe, they thereby loſt their Virgin Power, and ſo conſequently their Virgin Birth, and they could not bring forth a perfect Generation, having tranſgreſſed and loſt their Virgin Power, through Wiſdom's withdrawing and eſtrainging her ſelf; therefore they were driven out ~~out~~ of Paradiſe. But now being baniſhed from their Paradiſical Power, and having both eaten of the Tree of Mortality, and having both of them, both *Adam* and *Eve*, cloathed themſelves with mortal Cloathing, with a mortal Spirit; that is, with a mortal *Adam*, and with a mortal Soul, that

that is, with a mortal *Eve*, and with a mortal Body of Fleſh. Now the mortal *Eve* hath been very Fruitful in the Birth of her Mortality; but the eternal Soul, the eternal *Eve*, that *Eve* typed out in the ſtate of Paradiſe, to be the repreſentative Mother of a perfect Generation, to make up a perfect Church on Earth. The Womb of this eternal *Eve* heth been barren to this Day, but now Wiſdom Propheſieth and Predicteth, that ſhe will look upon this eternal *Eve*, this eternal Mother, and will make her the fruitful Mother of a joyful Generation, but ſhe will reject the outward earthly *Eve*, and will make her Womb to be barren, that hath exalted her ſelf in the Multitude of her Children, but they were only to be the Brats of *Babylon*. But the Children of the eternal *Eve* ſhall be the Children of *Mount Sion*, and the Children of the *New Jeruſalem*. And this is the meaning of this Viſion, and divine Preſentation, for to ſupport thoſe, that wait for Wiſdoms Day to appear in *Eves* Birth, through the eternal Souls Reſtoration, in Union with eternal Wiſdom. It is not only the inward Man, the eternal *Adam*, that is an eternal Spirit with his Mind,

Will, and Senſes, that ſhall now be reſtored, but alſo his eternal *Eve*, this is, his eternal Soul, withal his Affections, and Paſſions, ſhall be alſo reſtored. And though the holy Scriptures make mention chiefly of the firſt *Adamical* Man's Reſtoration, but yet it alſo mentioneth *Eves* Reſtoration; I ſay the Womans Reſtorataion, as well as the Man's. It is alſo clear, that the whole inward eternal Man ſhall be Reſtored, and not only one part of him, not only the Will-Spirit, which is but the ſuperiour part of the inward eternal Man, commonly called the firſt *Adam* that ſinned; but alſo his eternal *Eve*, that is the eternal Soul, the inferiour part of the inward eternal Man, called the Woman, this ſhall be Reſtored alſo. So that the whole Man with his Spirit and Soul, with his *Adam* and *Eve* ſhall be Reſtored; in the Day of his Reſtoration, when divine Wiſdom ſhall eſpouſe, and contract her ſelf to the inward Man. Oh bleſſed Day! Come, dear Wiſdom, and finiſh this Act of Reſtoration in the Body, Soul, and Spirit of the inward eternal Man, who is hid within the outward.

March

March the 10th. 1676.

This Day we were ſet upon, by that ſtrong Warriour, that had aſſumed a poor corporeal Shape, to ſhoot forth his venemous Arrows in great bitterneſs for to diſturb us. Which Grievance I did preſent in Prayer to my God, that theſe raging Spirits might be bounded. My Spirit crying and bewailing this wrathful, boyling Cauldron, that the Infernal dark Powers had kindled the Fire hereunto, that ſo unſavoury Fumes do Daily, as Scum herefrom riſe. I beſought then the Lord, that if by any means both ſhe, and we might be delivered from theſe Buffetings, and ſerpently Stingings. My Spirit crying, Oh Lord, what have we done that this foaming tempeſtuous Sea muſt ſtill roar about our Ears; Is it needful it ſhould be ſo? Then reveal thy Mind herein ſtill further to us. Upon which, I quietly repoſed, committing the whole of this Concern to that mighty One, from whom both the Help and Power muſt only come, to allay all of this boiſterous Nature. About break of Day

this Word came to me, saying, Behold and see, it is but a Worm, that is of no moment, who thus troubleth you, only the subtilty of the Serpent hath entred to work through it; but if you knew your own Spirit of Might and Fortitude, ye might easily it suppress, and bring all of this under, and to nought. Then again this Word came, saying, To what end is that Nest prepared upon the Tree of Life, Is it not that you might fly away from all these hurtful Beasts? Why do ye walk upon their Ground, corrupting your pure & spiritual Minds, while ye do talk with serpently Worms? Consider that to you both is given an Eagle-wing, that whenever you will its Rays out-spread, it will soon release you from all prickling Thistles. Therefore give charge to your fellow Eagle, from him, who is the holy Watcher, that henceforth ye wander not out from that munition Rock, where ye have that, which is more weighty to regard, than all of this low O b. Then this Word run like Lightning through me; Oh, faint not, but as mighty Eagles renew your Strength, and then ye will have rest from out all Tribulation. Then this Word immediately also followed;

lowed; Though the evil One moves in the form of a Worm, yet fear not, for ye ſhall bruiſe him as a Worm.

March the 11th. 1676.

In my firſt Sleep, in the Night time, many magical Workings and Ideas were preſented to me. As firſt, a Figure of a Woman, with a Crown upon her Head, who ſeemed to me to be but of a ſmall Stature, but her Viſage was bright as the Sun, and clear as the Moon, with a White looſe Garment girt about her with a ſeeming White Silken Girdle, who came near to me, ſaying, Behold and ſee, what ye may arrive to be in me? And ſo paſſed away.

Then after a while, there was a Child all Lovely and Fair put into my Arms; it was all naked, of a ſmooth ſhining Skin; I could not ſee who it was that diſpoſed it to me, but it was unexpectedly let down into my Arms. I thought it to be very Weighty, though but little; ſo paſſing to go away with it, it ſuddainly ſlipped through my Arms unto the Ground, at which I gave a great

Screek,

Screek, and with great Fear and Concern, took it up again without much Damage.

March the 12th. 1676.

The Interpretation of the Firſt Viſion.

Concerning this Viſion, the Thoughts of my Head were, for the ſpace of time, much troubled, till the revealer of Secrets did expound to me the meaning hereof. As to the firſt, which was the Woman with the Crown upon her Head. This was declared to be the Virgin-Bride of the Lamb, who came to ſhew her ſelf made fully Ready, all Bright and Fair, as the Queen and Princeſs of Heaven. Who hath her place at the Right-hand of the *Immanuel*; for ſo much as this Woman is the Glory of the God-Man, who out of this maſculine Nature is taken, according to the Figure of the firſt Paradiſical Man, who brought forth that *Eve*, that was the Mother of all that lived in the mixed Property of Good and Evil. All of which Off-ſpring the preſent

ſent viſible World doth conſiſt of, which to this Day is under the denomination of the fallen Creation: which hath been upon Reſtoring ever ſince the Relapſe, but not yet Reſtored. What then has made it ſtick ſo long? Where is that Woman whoſe Seed muſt bruiſe the Serpent's Head? Is ſhe not yet made manifeſt? Yes ſure, ſhe hath been known as to the firſt Figure hereof, to whom it was ſaid, That this *Eve*, or firſt Woman ſhould bring forth her Seed in Sorrow. It hath been alſo generally concluded, That out of this earthly *Eve* that Royal Seed ſhould come, by which the Serpent in Nature ſhould be deſtroyed, which was ſo ſuddainly introduced both into *Adam* and *Eve*. True it is that the genaelogy did ſo run from them, to the Birth of Chriſt after the Fleſh, but yet not to be reckoned for *Eves* Seed: though God ſaid to the Serpent, that he would put Enmity betwixt his Seed, and the Womans. But how is that to be underſtood? Not in the Line of natural Generation. Neither was it ſaid that from ſuch a Woman, who lies under the Curſe of Sin and Sorrow, that this bleſſed Birth ſhould ſpring therefrom. Though in Truth

Truth and Subſtance, a mighty and wonderful Birth was made manifeſt, wherein a deeper Myſtery hath been couched than to paſt Time, and paſt Generations hath been Revealed. But now the Hand of Love begins to move. and the Covering is turning away off from ſuch, who are turned in to know the Treaſures of eternal Wiſdom. The Spirit of Truth is verily at hand to drive and gride the pure Mind jointly with it ſelf, into the Ocean-Myſtery, which is God himſelf in his abſtracted Deity, whereinto ſeparated Spirits may very deeply dive, when they are departed from their Earthly Senſes. This deep thing, which is upon revealing, I found like a boiling Pot of Oyntment, ſo ſweetly flowing into my Intellectual part. Upon which my Mind as all in a flaming Light was enlightned to ſee, what under the Mantle did lie. Who according to eternal Counſel, was hereunto foreordained, typically to be brought forth in the Line of Natural Virginity, even a Man or Sorrows, and acquainted with Griefs, and ſubjected to Sufferings, hiding and covering by a Terreſtial Form, that ſparkling Star of the Deity: Which

alſo

alſo would have been obſcured, if he had not again riſen from the Dead. Which gave the Church a mighty Remove in that day, from ſhadows, into that which was more Spiritual and Subſtantial, through the giving of the Unction. Which hath from that Age ſtriven mightily, but the Man of ſin ſtill hath been too ſtrong: witneſs thoſe Complaints, to the very breaking Hour of Mortality, in them that are higheſt in the Birth-Miniſtration of Jeſus, as working through humane Properties. But then an Objection muſt riſe herefrom. If all this be too ſhort, what more is there yet to come? Things now have long ſtood at a ſtay, what may we from the mighty God and everlaſting Father more yet expect? that ſo the Temple Body of Jeſus, may not ſtill lie unperfected. Well, what more forceable can there be? then Chriſt in the Fleſh, and Chriſt in the Spirit? *Anſ.* To this there is an Anſwer, by the All-ſearching Spirit prepared, there is yet a Virgin Woman to be revealed out from the Heavens, whereof *Mary* that bronght forth Chriſt according to the Fleſh, was but a Type. For it was neither *Eve*, nor ſhe to whom the Promiſe

Promiſe was made, concerning that Birth, which ſhould bruiſe the Serpent's ſeven headed Power. There muſt be another Genealogy found out, from whence the Serpent-treader muſt alſo come. Look and ſee, and you ſhall find hereof is recorded, *Rev.* 12. To which place, I was by that Holy Ghoſtly Seer referred, as to a Foundation for this more Excelling Miniſtration. *John* ſeeing this in Viſion ſo long ſince, and nothing hereof yet produced, let not that ſeem ſo marvellous in your Eyes, for Times decreed are in the Spirit, as known to God, in what Age in the World this Bleſſing will be moſt ſeaſonably brought forth. Conclude ye may by Wiſdom's Star, that hath appeared in your Heavens, that out-thence (if kept pure and clear) this great Wonder may follow, according as ye did ſee in the late Idea. But, ah my Lord, how is this to be underſtood? ſure this Woman is not to be manifeſted in any one Particular, who is ſubſiſting in a Corporeal Subſtance. For ſhe will come all arrayed in a Body Saphire-like, and not in the garb of the Mortal Creature, with the Globe of this World under her Feet. Therefore this Query meets with this,

Who

Who living in this Principle, may expect ſuch a Ray of Glory for to become a Covering? And this was Anſwered, Wherefore doſt thou think, that it was cryed up for a Wonder, if it was not upon ſome extraordinary change, who though thus transformed into ſuch brightneſs of Excellency, yet ſhe is called a Woman: But the pure Heavenly Glory altogether, covereth the Creaturely Being. The ſparkling Deity that was hid within, becomes the great and high amazement, a flaming Garment. This alſo will be obvious to the right diſcerning Eye in this preſent Sphere, from whence will ariſe the admiration? and great queſtioning there will be, from whence this Woman did proceed? If any hereof ſhall make a doubt, how it can ever be on Earth? for Virgin Wiſdom to draw over her Virgin Vail of Purity in ſome one or other, ſo as expreſly to Perſonate her. Tell them from the *Alpha* and *Omega*, ſuch a ſpotleſs Lilly will ſprout out of the Immaculate Body, and ſhall be watered from the Heavens ſo fair and lovely, that ſhe will be elected for the Lamb's Bride and Mate, who raiſed is to the high Eagle ſtate, who may have Power

to

mount into the Heavenly Place, and again be ſent therefrom, for ſuch purpoſes and intents as here are premiſed. She being big with ſuch a travelling Seed, as may break the Serpent's Head in dethroning him, who hath got into the Heavenly Place. Where now expect, he will be caſt out, as ſtrong travelling Powers do take hold upon this Woman. Theſe Pangs and Sorrows will differ much, from thoſe that were in *Eve's* day; whoſe Sorrows greatly multiplied hereby, through a natural, vile, ſinful Body: no hope whereof there is that ever it ſhall be deſtroyed, till this Birth of Births doth grow to ripeneſs in any ſuch one. Who in Wiſdom's Virgin likeneſs ſhall be bred up to the Wonder in Heavenly Places, from whence all Wonders ſhall go forth. For who, but this Man-child ſhall be the Ruler of Nations in all Soveraignity, no more under the Power of any *Herod*, or *Pontius Pilate*, to be arraigned unto Death? For he is immediately caught up unto God and his Throne, and from thence is to deſcend again; to bring up the Remnant of the Virgin-Seed, againſt whom the Dragon ſtill makes War. But to each one, who belongs to this his King-

dom of Prieſts, they ſhall be mightily born up upon his ſtrong Eagle-Body, ſo as all the Dragon's Floods ſhall be too ſhort to reach this high Eagle-Neſt, which is prepared in the Heavenly Place. Upon this Rock of Strength, I, ſaith the *Amen*, will build my Virgin Church, who ſhall know no more any thing of the Number of the Beaſt, but ſhall be totally acquitted from Men of the earthly quality. Therefore I give this Word to you in particular, that ye may know, there is ſomewhat of Grace to you peculiarly by this Prophecy, which is upon renewing. Therefore conſider hereof, and ponder it deeply: for to the pure chaſt Virgin Mind, much of this may happen ſuddenly. You daily from the Unction have received much in order hereunto; which Golden Talent I do expect ſhould be improved, that ſo ye may further be truſted with more conſiderable Dignities and Powers, tending to Wiſdom's Star ſparkling Crown, which to none is given, till they be quite driven out of the Worldly Principle. If now then ye can aſcend with all your Might to this Tree of Life, you may find quick Removes to him, who is that Ghoſtly

overſhadowing Power, who can impregnate with this laſt all-ſaving Birth. O, ſaith the Spirit, that hereunto ye could give your ſelves without further debate, to the glorified Perſon of your Jeſus; that the iſſue might be, to wit, a glorious Son of Might, brought forth to all Wonderment.

March the 13th. 1676.

Now as concerning the latter Viſion, whereof I gave a Narrative, according as I had magically ſeen it. The Interpretation whereof was after this manner given to me, this is the Child that is born from the Heavenly Virgin Womb, after all thoſe ſpiritual and deep Travels. Moreover it was ſaid to me, Doſt thou not remember, that thou didſt ask ſome Years ſince a Son of God with great earneſtneſs, and engagedſt to dedicate him to be a Temple, Prieſt, and Prophet, if herein thou mighteſt be anſwered. Though thy Petition was not granted in that way, as to have a Son by earthly Generation, but much better it ſhall be, if thou ſhalt ſee the travel of thy Soul and Spirit in the

the Birth of a pure *Nazarite*, given unto thee from the Lord. Which is a thouſand degrees beyond what once thou were greatly ſollicitous after, to wit, a fleſhly Birth. Since which time, much hath been wrought for thee, Wiſdom hath ſo highly favoured thee, as to caſt thee into her Virgin Mould, or elſe no way capable to embrace ſuch a Man-child, who ſhall have Power to do great and mighty things on the Earth, and to hold up the four Winds, an *Elias* Spirit, to ſhut and open the Heavens. Such a one God will need upon the Earth to have, but none could yet arrive to this mighty high and glorified ſtate, the mortal Spirit hitherto ſo hindred, and the Dragon hath raiſed great Seas of partition, and hath brought down ſuch with his twiſting Tail, as were aſcending for Heaven; for out of Mount *Sion's* Heaven, Wiſdom's deputed Virgin Woman is to deſcend with all accompliſhed Power, and Perfection of Holineſs. Then what manner of Child, thinkeſt thou this muſt be, Who is begotten by the Eternal Word of Truth, and is daily to be brought up a *Nazarite*, by the pure honey Dews, and Milk from the Virgin Breaſt, that ſo his

ſtrength may hereby daily grow? Happy thou, and bleſſed wilt be called, if ſuch a ſpotleſs *Nazarite* Lilly thou ſhalt bring out of thy Spiritual Womb. At which I tell thee, who am the All-Seer, the Serpent doth heave mightily againſt it: there is daily plotting to make hereof an abortive; nay, when thou haſt him in thy Arms, it may ſlip away. Which for Caution was ſhewn, that thou mighteſt take hereof ſure hold, becauſe this Holy Birth is deſigned to be in that Perſon, to whom the Serpent hath had long Indignation, but through great heed, and daily watching and care, he may keep out from this laſt prepared hurtful Snare. Who, then ſhall indeed bear the Banner of Victory over all his, and thy home-bred Enemies. Who if obedient to his Eternal Virgin-Mother in all things, which ſhall proceed from the Law of her Mouth, may then be the Man of Wonder indeed. But before-hand, take thou charge on his behalf, leſt he ſuffer any *Dalilah*, to come near his Head with a Raſor, where only his ſtrength doth lie: if ſo, all will be undone; as ye did ſee in the caſe of *Sampſon*. This holy ſpiritual Off-ſpring muſt be for the Converſation

of

of Maſculine Virgins, who are of his own rank and ſort. For whatever ſhall from this low contrary Sphere, interfere with this holy *Nazarite*, the Marks and Spots thereof will be obvious upon that ſmooth ſhining Skin to his diſgrace. Therefore let him abide in that Milk-white Nature anſwerable to his Birth, ſtill keeping waſhing with the Water of Life, that ſo Wiſdom may have great joy and delight in her firſt-born in the Earth. Seven ecchoing Voices I did hear in me to declare, who it was ſhould Perſonate this *Nazarite* Birth. If he could clear himſelf from all clogs and weights, then ſaid Wiſdom, who but he my firſt Born Heir ſhall be? This Word of Truth do thou give him for Meat to eat, no other but what doth proceed from the pure Unction, in his Heavenly Nature in him; as he can digeſt it, and as Wiſdom's Spring-Well flowing thence continually in him.

This Perſon noted ſo often by me, did not arrive to this Perfect Degree, ſo as Wiſdom's Firſt-born to be, though he reached far: yet not able was he, while in this Principle he lived, the Crown-Number to obtain; the Dragon and the Beaſt hard

War againſt him did make, in conjunction with the Elements, that did his outward mortal Life away take: which did make out the Viſion of the Child falling out of the Authors Arms. But the ſame Spirit is to revive in another, and ſo to be taken up again; which ſhall aſſuredly make good this Viſional Prophecy in its Time.

March the 14th. $167\frac{6}{7}$.

In this juncture of time, upon theſe weighty Prophecies frequently opening upon me, they indeed took up my whole Mind in Spiritual Debate for my ſelf, and that *Nazarite* whom the Prophecy did ſtill eye, for whom I was made to be concerned: Becauſe he was to be a joint Pillar to bear up, and to declare this new Virgin Miniſtration; which I did ſee would be mightily envied, contradicted and warred againſt, ſo ſoon as it ſhould be brought to Light. Nay while but unto us revealing, the Serpent doth work, in many Wiles here againſt us: of which ſtill we have Warnings by Viſion and Inſpeakings. As after Break of Day, this by Preſentation was ſhewn to me, as upon the twink of an Eye, I did eſpy a young Dragon out of a Hole of the Earth,

Earth, with Head, Wings and Tail, ſo ſpeckled with black Venomous Spots, as I could not bear to look upon it, and while I was conſidering what ſhould be done to deſtroy this Venomous Beaſt; immediately from on high, a young ſprightly Eagle down did fly upon the Back thereof, with ſuch undauntedneſs, as it had no power to reſiſt the Eagles arreſt. Who did mightily tear with her Bill the Dragon's back and tail. What further Victory ſhe had, I did not ſee, the Viſion hereof ſhutting up. But this Word of Comfort was preſent with me, ſaying, See ſee after this manner ye will be relieved by your own Eagle-Spirit; for nothing is like to the courage and ſtrength of an Eagle. Therefore when at any time this polluted Beaſt ſhall face to daunt and affright you, gather up your Eagle-Might, and be revenged in the firſt place upon that Tail, wherein doth lie to you the greateſt danger, for there is both Sting, Venom, and Poyſon, and alſo ſubtle attracting Inſinuation. Theſe are very hurtful, becauſe not diſcerned; therefore not feared or miſtruſted. As if his Head was ſet forward againſt you, then ye could not but

ſee his Mouth ſtanding always wide open, to ſwallow up what, and whoever doth but look within the Circle of his Kingdom. Of which ye have been aware, and therefore have been kept by virtue of an unknown Angelical Guard, from his Mouths foaming Rage. Which this ſubtle Serpent knoweth well, and therefore hath turned his Tail againſt you through a young one. Who if poſſible might overcome your Virgin Spirits, and cauſe you to turn down, and fall in with the Dragon and Beaſt again, after all chaſt ſeparating *Nazarite* Vows, and aſcending Mights, by which like Eagles, ye fly to the Munition of Rocks. Who with his Scorpion Tail will then ſurely circumvent you, whoſe ſting and power lieth there to hurt by Commiſſion from the King of the Bottomleſs Pit. Therefore your onſet make, like a right brood Eagle from your Tree of Life, (your Eagle-Eye will ſoon eſpy all Scorpion Spirits, with their twiſting Tails) and then rend and tear with the Golden Bill of that ſtrong Eagle-Spirit, as as *ſampſon* did the Lyon, which he met with in the Way. So Courage take to rend away the very Sting in the Tail, then

then ye ſhall proceed further unto the Head-Power, till bruiſed under your Feet. Of which this will be the aſſured Sign.

March the 18th. $16\frac{6}{7}$.

This Morning this Word came to me, Draw into thy Center-deep, and ſee what lies there ſo precious, ſo weighty, and worthy to be diſperſed forth; that ſo thy Heavens within may be with that perfuming Saphire-Stone, yet throughout more brightly inflamed: becauſe the Virgin out there will firſt appear, that muſt wear the Crown of Twelve Stars. Take preſent care of the Heavens of your Mind, and of that pure Unction-Oyl extracted out from that ſweet Compoſition Matter, that is not known by Name. The rich Quality thereof is ſuch, as no Language here found can expreſs: but through contaction with it, you will know the high Nature and Operation of it. For from this unknown thing, will ſpring the Firſt-born *Iſraelite*, where nothing of Guile ſhall ever be found. Then was a new Charge for my ſelf, and the Dr. that we ſhould draw a part from all Impertinent

pertinent Fellowships; because called to act forth a Superiour part, as those who are designed to wait for the Triune Glory to fill our whole Temple Minds, who will in our Heavenly Conversation be, if nothing throngs in from this World. For an instance hereof, that Scripture was brought to me, of the two Disciples, when walking apart, and only talking of Jesus, their expectation of Restoration, how immediately was he with them, and expounded all things to them: which was sealed with an inspiring Flame, which gave Witness who made the Triune there: who will still be with us, as he is the Subject of our Discourse.

March the 19th. 167$\frac{6}{7}$.

I found my Spirit in a Disgust still against *Eves* Birth, as it hung upon the Heavenly and Superiour part, which I did feel to burthen it, though the Virgin Nature did daily flow and spring through the Center of Vision and Revelation. Whereby heaviness was upon my Intellectual Spirit, so as I was made to pour out my Complaint in secret to my Lord Jesus.

Jeſus. Upon which after ſome Repoſe in the Night, there was the ſimilitude of a Man ſtanding before me, leaning under a Tree, with a working Tool in his Hand, as one worn out with Labour, with a Dew of Sweat upon his Face; he ſeemed to be ſo ſick and tired, and he entreated I would bear him away from that place; whereupon I took him up, and carried him upon my Back, but I could not long bear this ponderous Perſon, but muſt throw him off, elſe I perceived we muſt fall down together. Whereupon it was ſaid, Carry him back to his own place, who did come from the Earth, and thereto he muſt return, for to ſpend out his Life, and dye, that thou thereby mayſt be fully diſcharged. Which Idea had a conſiderable Speaking in it, as it did plainly allude to the fallen Adamical ſtate, the meaning of which was clearly opened by the Spirit, who ſaid, What haſt thou here ſeen, but that old Life *Adam*, who was made out of the Duſt, and inferiour part of the Earth, who is turned out from the Angelical Shape, where he might have very near addreſs to God, his Maker. But he did ſuck in that, from that wretched Tree, which hath

hath made him ſo deplorable a Figure, as thou didſt ſee. So as he is only meet to ſpend his days in toil and labour upon that Ground which is curſed for his ſake, ſo as nothing it will or can bring forth without Sweat of the Face. Oh ye, who are ſufficiently ſenſible of this working, toiling Day; into which all are fallen, but can bear the Burthen as if it were indeed a Paradiſical Sphere, ſo lightly hath the whole Creation yet cared for its relaſped ſtate: How choice and few are thoſe, that do ſeek herefrom to be releaſed, being of that Perſwaſion, that the Earthly with the Heavenly muſt unſeparably grow together as Twins? Which is not ſo determined by the great God and Creator, but he doth ſtill expect, that through the many depreſſions both in Spirit and Body, ſome one or other, ere this long-run out time, would be ſo weary of the Body of toil, ſorrow, and Sin, as to violate, upon the Love, Pity, and Power of God the Father; who cannot reſiſt to ſend forth ſaving Succour to ranſom ſuch, as ſtill do fill his Ears with Cries and Groans for Redemption, out of that which is the external Original matter of all and every kind

of

of thraldom. Hearken now, and hear the Glad-tydings, which is ſent from your Father to you, who hath taken notice of your travelling Sorrows, while yoked with that Man, upon whom Sentence is paſt, that he might live by care and labour, yet to you I ſay, he ſhall not always, and for ever be your clog. There is a Birth of Strength upon the riſing, that will eaſily throw off this depreſſing Weight. Yet a little while, and the Iron-rod ſhall rule the Man of Sin, ſo as to divide him from thee. Many ways have been tryed to make him dye, but all have been too ſhort, for he hath been a Warriour from his Original Sin-Conception, and will keep the Field of this out-birth, as he hath done from *Adam*'s Day. What hopes then ſay you? that out of us he ſhall be thrown out, for here I did object in Love, Fear, and Faith, that many worthy Ones had ſtriven hard to conquer by Death, ſome of whom did go very far, but ſcarce in any did this Death-Arrow ſo hit, as to obliterate Sin altogether in its Root. Then was it replyed, It is ſufficient, that one was perfect and juſt without Sin in a humane Figure; then was that Scripture

ſpoken

ſpoken in me, *Rom.* 5. 19. *As by one mans diſobedience, ſo by the obedience of one, many ſhall be made righteous.* The Words were thus opened by the Spirit, who ſaid, God revealed to *Paul* in his Day, that nothing leſs was deſigned, than a full and clear Acquitment from that firſt Man, which did ſo naturally work in toyl and labour, bringing only forth Fruit unto Death. And who but that Man, called the Branch, ſhall anſwer to that defectiveneſs, in aboliſhing the very Sperm of Sin: that as nothing thereof could be found in himſelf, ſo likewiſe in thoſe, who are elected for to be in joynt Heir-ſhip in the Kingdom of *Mount Sion* with him. Whereunto he tranſlates none, till the old *Adamical* Life is laid in an everlaſting Sleep of Death, no more to awake for Contempt and Shame. As often now it doth, which hath ſtopped the *New Jeruſalem* from deſcending down, becauſe once hath been perfect & ready to meet this heavenly City. Therefore ſaith the moſt Holy and True, another manner of Church muſt be gathered from among Men, who out of the Womb of that firſt Morning Star, that is now upon breaking out, a Star-like Off-ſpring is to proceed,

ceed, that ſhall go forth with the iron Rod of Power, and daſh in pieces every one of the Dragons Heads, till this Church be born upon the Earth. Who all are of Angelical Natures, till then expect no Power over the Dragons and Beaſts to reign. To you who Numbred are to bear the Lambs Trophies, ſtand to your Virgin Call; fly not from her innocent White Colours, whatever ſhall be here ſaid againſt her. If ye ſhall be the firſt born Star, who ſhall ſhine upon Wiſdoms Crown; the Loves eternal Teſtimony for this end hath opened the clear Body of the Heavens, that ye might underſtand what may be looked for in this Age. Therefore do you ſtand as mighty and immoveable Pillars for the Lamb and the Brides Church, and great Indignation have againſt thoſe that would it down decry. Fear not thoſe puſhing Horns, that war here againſt her, ſhe will make the glittering Sword of Power to be your defence againſt all your Enemies. Be not troubled at the fewneſs of your Number: for out of one or two that ſhall be perfect in their Generation, a ſtrange Generation may proceed, who all mighty Warriours ſhall be for God

and

and the Lamb, to follow him in trampling down all earthly Powers. Keep but up to your Leaders, and ye need to fear no ill, for inviſible Seraphims ſhall ſtill pitch a mighty Pavilion round about you.

March the 20th. $166\frac{6}{7}$.

Thus ended this Revelation from the Viſion I had ſeen: which left a ſweet perfumed Sence of Love, Peace, and Joy to feed upon.

Another Idea was preſented to me from the Hiſtory of *Ahaſhuerus* and *Vaſhti* his firſt eſpouſed Queen. Who by her act of Diſobedience to her Royal Conſort was baniſhed his Throne. This Word with great Power did through me ſound; A Virgin Queen among the Captives ſhall be found, that ſhall be crown'd in the room of *Vaſhti*. Then ſaw I one in the ſimilitude of a Woman cloathed with Scarlet, which was ſaid, This is one of Wiſdom's Houſhold, who but ſhe for the King of the *New Jeruſalem*, whoſe Garment is of an unſtainable Dye? From hence the Spirit made uſe of the whole

whole literal Diſcourſe *Ahaſhuerus*, *Vaſhti*, and *Eſther*. The moſt high Majeſty hereby Figuring out himſelf, having created and made for the Excellency and Glory of his Kingdom, according to the ſtate of ſo wiſe and infinite a Being. That ſo he might take Pleaſure in all the Glory and Riches of his Kingdom, or Creation, being all made perfect and good, and high Princely Angels and Powers for Attendance. As alſo Creating one more Noble Image as Male and Female, who was in Election to be advanced to very high Dignity, no ways inferiour to any Princely Spirit in the Angelical Figure. But now the Sovereignty of the moſt High reſolved to try this his new formed Creature with a Law of Reſtriction, as from the Lord their Maker and Huſband, who might well expect a ready and punctual Obedience. Who *Vaſhti* like was diſobedient to the great King's Command, and ſo thereby was turned into an earthly *Eve*, and immediately baniſhed out from the high Throne Preſence. For elſe it would have been an ill Preſident, if God ſhould not thus have done, the heavenly Hierarchy might have queſtioned God's immutabi-

lity, and thereby have taken advantage to deviate from thoſe known Angelical Laws, which the great Creatour had to them perſixed. Thus much was opened of this Original *Eve*, from whence the contradicting and ſlighting *Vaſhti* Spirit doth proceed. The true Virgins Life, which the firſt formed Man was once in, is now as to him, and all of his Poſterity, carried away as a Captive, and ſold for nought. For this Virgin Nature, was wholly taken away upon this act of Diſobedience. Who though thus made to fly from the earthly Man, yet ſhe is in ſafe and ſure Cuſtody, to bring her forth again in the moſt needful and ſeaſonable time; which will be, when you ſee the Pride, and ſtately Inſolency of *Vaſhti*'s Spirit generally grown ſo high in the World for contempt, and neglect of t' oſe Superiour and Paradiſical Laws, which by God the Creatour, were upon all enjoyned. But now being by all univerſally forfeited, What is decreed henceforth to be done? Why, *Vaſhti*, who hath wrought all this Evil, and doth work ſtill in every one, muſt depart from the Crown Dignity, and no more appear near the Throne of the Majeſty of Holineſs,

neſs, but evermore be counted as dead to the eternal Royalty. Then heard I this Voice ſound, ſaying, Come, come, a Virgin Mate muſt be found for the King; ſearch, and ſee, ſhe muſt be found among the Children of the Captivity, one more excelling for Beauty, Amiableneſs, Wiſdom, and Meekneſs, Humility, Love, and Patience, than any other; by which Endowments, the true Virgin Queen, that is allotted to be in *Vaſhti*'s room, ſhall be known. For ſuch an one is in the Eye of the great and mighty *Ahaſhuerus*, for to find Favour and Kindneſs. Then was it further ſhewed to me, that ſuch a one, ſo excellently qualified in all perfection of Holineſs, is to be admitted into the Boſom of the moſt Holy. That ſhe would have hereby great Opportunity to plead for the Liberty of the Captive Seed. This Wiſe Virgin I did now ſee in a Figure, that ſhe, by Council with the upright *Mordecai*, did bring to paſs great and mighty Deliverance, according to the literal ſimilitude. Now then the true *Mordecai*'s Spirit, is that which was ſtill in Unity with *Eſther*: without whom ſhe would do nothing. Whereby it is worthy to be obſerved, that where two Spi-

rits are thus in Harmony, upon a high and ſpiritual Account, there is great Force and Strength united to a bleſſed Succeſs: Both ways conſidered, as each one, having a *Mordecai* Councelling Spirit within themſelves; or diſtinct, as in a Perſon without, both of which are of great ſervice in the Work of the Lord. Some Rules were given to her, who is to ſucceed *Vaſhti*, that ſo ſhe might gain Eſteem, and Favour with the King. As firſt a Child like Innocency, and humble Simplicity, and ſtaid Sobriety, which may render her as a bluſhing Bride of Virginity, all pure and fair as the Lilly. Such a one will be moſt meet to repreſent and perſonate the eternal Virgin, that ſo the Crown of Queen-like Power might be ſet on her Head. Then ſhe may have acceſs upon more equal terms to this mighty potent King; for herein lieth the great Priviledge, that upon any ſtraits or diſtreſs as may happen, this worthy *Eſther* knoweth whither to repair, having both the Heart and Ear of that mighty one, who hath Dominion every where. She knowing her times, ſeaſons, and Cauſe is Juſt, for which ſhe makes her Application. Here alſo I was incited

incited from this Hiſtory, for to take notice of the ſtate of this *Ahaſhuerus* who had a Court and Tendance for himſelf, and another for his Queen, with her Attendance. Even ſo the high and holy One, hath two moſt holy Courts, for Purity, and heavenly State. The one is the great Pallace *Shuſan*, which repreſents the *Jeruſalem* ſtate of Glory; the other is the Celeſtial All-ſpringing Paradiſe, provided for the Virgin Queen, and her moſt honourable Women; where ſhe, that principal One, in whom the King delighteth, is often ſent for to ſee, and to be honoured among that high Aſſembly. She at no time is Diſobedient to her Lords Command, but rejoyceth to be admitted to every ſpiritual Feaſt: and then again by reciprocal Love invites alſo her Lord and King to banquet with her, of ſuch Fruits, as ſhe well knows will pleaſe him; ſo that there is no end of Love's Commerce. This chaſt and loyal Bride loveth not, if it might be permitted, to make one Meal, without her beloved King. She admitteth none into her ſecret Courts, but ſuch grave *Mordecai's*, and ſuch as are Virgins like unto her ſelf.

The *Haman* once or twice intruded with the King, which doth allude to the invading Serpent Seed, of which the wiſe and prudent *Eſther*, with her *Mordecai* did foreſee the Danger, and the ſubtle Plot for eternal Ruine; and therefore wiſely grounded themſelves, firſt in the Love, Favour, and good Will of their King. Even ſo do ye imitate the Examples of theſe worthy Ones: obſerve all things as in the Hiſtory, ſo in the lively track of the Myſtery. Let it be your grand Deſign to ingratiate your ſelves in this your Captive ſtate, with the mighty Potences in heavenly Places: Act each one both theſe Parts. Oh *Mordecai!* if any thing of Treachery, or Diſhonour thou knoweſt againſt thy Lord the King, be faithful to bring it before him, that when need is, it may be remembred; for hereby the Virgin Seed in time ſhall riſe to promotion. Oh *Eſther!* maintain that Love and Favour which thou haſt obtained, hold faſt what thou haſt received of that Love Pledge, do thou prepare often in thy Paradiſical Mind, what may pleaſe and have influence upon thy mighty Sovereign Lord. Be ſure to maintain all intimacies, for verily the Day is not only

comming,

comming, but now is, when both *Mordecai* and *Eſther* ſhall have occaſion to ſet a work, the utmoſt intereſt they have both for themſelves, and for a ſcatter'd Seed, with the great King; to give ſealing Power for Confirmation and Juſtification, in a wonderful way: As alſo Decrees to reverſe and change, what ſeems ſo unalterable in the viſible ſtate of Things among the oppreſſed Captives. Here now ſomewhat of Wiſdoms Book is opened, ſeek the right Eye Salve, that ye may plainly read theſe things, and make high and ſpiritual Uſe of them, that *Eſthers* good Day may overtake you.

March the 22th. 167$\frac{6}{7}$.

In the Night, as I was waiting in my wonted ſolemn Retirement, what might further be adminiſtred. I was caſt as into a magical Sleep, where I ſaw my ſelf carried into a Wilderneſs; where I ſaw only pleaſant, paſtoral Walks and Trees, which much ſuited with my Mind and Inclination there to walk; where I found nothing to diſturb my ſuperiour

Meditations. In which place I promiſed my ſelf opportunity, as not willing that either my Name, or Place ſhould be known to any, ſaving One. But while I was thus pleaſured in my reſerved ſtate, I ſuddainly did ſee one, that was known to me, walking very ſtrait and upright, with a Book reading in his Hand: He ſeemed to be as one, that would not look awry. But it was ſaid preſently, that this Perſon was a Spy: Then preſently two more did appear of the Female Sex, both which did make a kind of Aſſault upon me; but one of the Females was more fierce, and did give my outward Skin a prick, as with a ſharp Needle. Upon which I called for Angelical aid to ſuccour me, or elſe too hard they would be. Whereupon I was parted from them, and ſaw them in that place no more: A voice, ſaying, None here ſhall henceforth come, but ſuch as can agree to walk with thee perfectly. And ſo the Viſion broke up.

The Interpretation.

Some Days after I did further enquire into the more full meaning of this Viſion, why ſuch ſhould ſo conſpire againſt my ſolitary reſerved Life: but eſpecially that one, who was in my Eye of more value, becauſe of a known Life of Truth, and Integrity? I found this written upon my Heart, Their Eyes muſt for a while be with-held; they will not you know, till ye can get the new Name engraven, as of pretious Stones upon your Forehead. For it was ſecretly whiſpered to my Spirit, that in ſome there might be a refined and ſpiritual Emulation, as in others a more Groſs and Senſual. Both of which I had councel, and caution, how to walk with; ſo as no occaſion of ſtumbling might be given juſtly to the gainſaying Spirits: Whoſe pryings were to ſee how we would walk, while in the Wilderneſs ſtate. Out of which we were not to come, till our beloved Lord ſhould bring us forth, as in another form; wherein me might be known as thoſe, who are to live in another Sphere, where

where neither the hiſſing Serpent, or biting Adder will adventure to appear in that High-way, where nothing which is unclean can paſs. It is only for thoſe, who have held out the Wilderneſs probation; waiting in Faith, Love, and Patience, till the jubilee Year. In which the Ranſomed ſhall go forth, out of their ſolitary Place into the *New Sharon:* where the Glory and Excellency of their God, as a circling Saphir-bow will be for their Defence.

March the 23d. 167$\frac{6}{7}$.

This Word ſpake with great Majeſty: *Behold I come quickly, hold faſt that which thou haſt.* Upon which I conſidered what that thing was, which was to be held ſo faſt. This Word then opened it ſelf in great Force and Conſequence to me: for I was in great ſuſpence among the many Gifts received, what moſt primarily ſhould be taken care of, among thoſe things which were intruſted with me. Still my Spirit was harping hereupon, waiting for a clear Reſolve, which this Morning was given to me,

by

by a diſtinct Word paſſing through me, ſaying; *Hold faſt that which is my Witneſs in thee*, as the Gift of Revelation and Propheſy: Which bind faſt by the Girdle of Faith, or elſe it may be wreſted from thee, for thou art not freed from the Serpent's Conſpiracy. Who by all ſubtlety would circumvent my anointed Prophets, by mixing and caſting in, what is not of my Spirits pure intent: Watchful then now be, leaſt that high ſpirited Wine, which flows ſo readily from the eternal Vine ſhould be either adulterated, or ſtopped in its flowing Source. Therefore from your holy Watcher take this following Rule, and thereby you ſhall be able to keep the Crown of anointing upon your Heads, in deſpite of the Serpent's Rage.

March the 24th. $167\frac{6}{7}$.

To you then, to whom this worthy portion of Propheſie and Revelation is given, as what ye are to keep and hold faſt, till your Lord ſhall come, it will be expedient to obſerve this Rule. Take this Councel that *Eliſha* gave the Prophet's Widow, that had out-run all her living,

Fruiſh

Furniſh thy Houſe, and ſtock it well with choice Veſſels of all kind, that are fit for reception; waſhed and wrinſed with the ſcented Water of Life. Let no other Furniture be within the Manſion-houſe of the great Prophet, but ſet all in Order, ranck by ranck, and expel every other thing. Taking the Authority alſo to ſtop all of the nether ſenſual Springs; and a way is to be found out to cut off thoſe Pipes, through which the muddy brackiſh Water of ſtrong ſcented Reaſon iſſues out. For if at any time, while this pure Oyl is running, this ſhould happen therewith to mingle, it would be like that Herb in the Pottage, which made the Sons of the Prophets, to cry there was *Death in the Pot.* Therefore obey this Councel, when thou haſt brought in all thoſe Veſſels, that have been tried as Gold in the celeſtial Fire of God's Love, Faithfulneſs and Truth; then uſe thy Skill to ſuſpend, and ſtench the Bleeding of that old degenerated Vine. Which when your Obedience herein is readily fulfilled, then to you will be given that Precious, Blood Ruby-Stone, that will eternally put a ſtop thereto. But at preſent all Care and

and Diligence is charged upon you, that a reſtraint according to your preſent Ability may be put, to all thoſe ſprouting Eſſences, which are contrary to the Paradiſical Nature.

Here is a Break for ſeveral Days in the Original.

April the 8th. 1677.

THis Word I was reminded of, as a Propheſie to be fulfilled in this laſt Age of Time: Rejoyce, O ye Souls, in what I am about to do; which is to create new Heavens in your old Earth; to change it into a ſpiritual Frame and Model, wherein the holy Ghoſt, that I will ſend down, ſhall evermore abide and dwell: Then ſhall ye bear the Name of *Immanuel.* Now it is to be underſtood what the reaſon was why the holy Ghoſt could not transform the Soul before into its firſt Original Purity; which was becauſe the new Heavens were not yet Framed: which do repreſent a Mind renewed, and a Heart purified. For that Scripture was opened to me, If Chriſt be riſen in you, than hath Sin no Power over you, but its Body ſinks and dies

dies away. For till the Body of Sin be laid, there can be no aſſuming of a celeſtial Body, at leaſt for duration. Then again the great Prince and Shepherd had another deſign to gather up holy, choice Spirits, that had lived in mortal Bodies, to come up after him, to make up the *Mount Sion* Church, in the inviſible Heavenly Sphere. And thoſe that have kept faſt the Word of Truth in Patience, and have fought the good Fight of Faith; if that they dye in the Warfare, they ſhall looſe nothing of what they have ſo far wrought; there is a Reſervation and a Place for ſuch, to perfect what is lacking. For,

1. Chriſt himſelf did not go out of the Body into the higheſt manſion of Glory, but he firſt entred Paradiſe: So likewiſe thoſe, whom the Father hath given to him, muſt whether in the Body or out of the Body, make their firſt remove thither, to be fully made meet, to be gathered up to the Fountain-head of all ſpringing Wiſdom and Glory. A known Number here is to make up the Flock for this upper Fold; whereof are the Patriarchs, Prophets, and Apoſtles, who

who are nominated to be Elders among that great Aſſembly; who are moved out of Paradiſe to ſit in heavenly Places, with their head Prince and Mediatour. To which holy Place there are ſome holy and perfect Spirits in every Age added, as Saints breaking away from this Principle.

This now is a Diſpenſation of that Time mentioned, of a gathering in of heavenly Spirits to Chriſt, out of the reformed Paradiſe. But there is yet a fuller Time and Diſpenſation to come, that ſhall anſwer to the *Jeruſalem* above, which is ſaid to come down. Here is a *Mount Sion* Church to be gathered out from among all Churches of Men, by the preparing Miniſtry of an *Elias* Spirit, who is to make ready againſt the Lord's return from that ſolemnized Wedding with the preſent triumphant Church. Now what is meant by this *Elias* Spirit? But ſuch a Spirit as hath Power to transform and tranſlate at pleaſure. This *Elias* is not an abſtracted Ghoſt, but is in Conjunction with a fluming Body of Light. This was that, which the Apoſtles eyed much in their Days, and had the Revelation thereof; but it was reſerved

ſerved for the latter Ages. This pure abſtracted ghoſtly Power did come upon them, and did great things through their own Bodies, but did not work to the height of a ghoſtly Body; for then Mortality would have been over Cloathed with Celeſtiality: Therefore it was reſerved for a future Seaſon. This Apple is not yet fallen upon any one, but is growing to the full golden Colour, to give a full Body and Spirit to them: For whoſoever ſhall eat of this golden Apple, ſhall be tranſmuted into a Body as of fine Gold. And ſo who ſhall firſt partake hereof, the *Elias* Spirit will ſoon operate, to tranſlate them from terreſtial Things. Then was this Queſtion with me, But who of all Fleſh living now ſhall this great *Elias* perſonate? Or ever come his Day to ſee? Many various Viſions, and Propheſies, and many Perſons tending hereunto have been, both in former and preſent times. But oh, deareſt Lord! when, and how, and upon whom ſhall this be accompliſhed; ſeeing all ſo univerſally are ſlow of Heart to believe? To know poſitively I dare not will, leſt I ſhould grieve the holy Spirit, remembring that Rebuke,

Rebuke, which Chriſt gave when his Diſciples asked, Whether he would at that time reſtore the Kingdom? Who did not ſeem to be pleaſed, that they did urge the thing ſo cloſely. Which made me ſober upon the like occaſion; though through the Viſion and Revelation upon it, I had ſome temptation to encroach upon that, which is ſaid to have the Mind of *Jeſus*: which had its Times and Seaſons, which waiting upon, great things might be revealed. And accordingly this Word, in way of Anſwer, ſprang freely in me; Go your way in that Meaſure and Portion of Spirit received, and wait as *Elias* under the *Juniper Tree*; which ſignifies a Paradiſical Preparation: from which Tree all ſweet Scents do flow, as the holy Guſts thereupon do blow. Which will ſend in that which will give a Rich and Pleaſant ſmell to your God, in order to ſomewhat elſe. Oh, who but thoſe that are of an *Elias* Spirit that are weary, and do make complaint of their mortal Terreſtrial ſtate, and would know a Tranſmutation, are fit for this which is here Propheſied of?

Then again this Word was ſpoken to me, That the great *Melchizedeck* King, who hath charge over the Houſhold of Faith, doth deſign before his own perſonal Manifeſtation in the World, to depute and raiſe up ſome, who ſhall be as the Seven principal Shepherds: to go forth in the Power and Spirit of *Elias*, to turn the Heart back again of the vagrant loſt Prodigal Children, to the Father of their eternal Spirits; and thereby to reconcile the two different Principles: That the *Enochian* ſtate may be revived for a free walking with God, by the Light of the one eternal Day, to paſs in and out; not making reflect on upon this courſe material Body, being ſupernaturally Cloathed upon with that, which giveth holy Boldneſs to appear in that moſt pure Sphere. Thus the *Enoch* and *Elias* Spirit are to ariſe upon ſome, who will mutually together agree to break through this vile Principle; though it be with Mountains rending, and with Rocks breaking, and Earth quakings. All which make way, for the dividing from that low terreſtial ſtate to incorporate with the very Body of God. As to this query, The Spirit

rit hath only to ſay further thus; Do not you put far away this Day through Fear, and Unbelief, but turn into the myſtical Paradiſe, and under the *Juniper* Tree bemoan your diſappeared Virgin Bodies; which ſweet unknown Solitude, attend for its Reſtoration. While you abide here the Angelical Powers ſhall miniſter ſpiritual Fare to ſtrengthen you, for what is further to be accomplished by you. If you will hereunto fixedly wait, then alſo given may be the deep magical Book; in which Wiſdoms Spirit will make you Skilful in the circling Planets, appertaining to that inviſible Element, which governeth all belonging to the *New Jeruſalem*, with all its Inhabitants there. Now then as any ſhall deſire in *Enoch*'s and *Elias*'s Spirit to break away from this terreſtial Globe, let them faithfully Obey this deep Revelation, with the Councel hereunto annexed.

April the 10th. 1677.

As I was in my Bed, contemplating the unknown and inviſible Orb of Glory, longing for a Body, with which I might have entrance thereinto: While I was thus deeply muſing, there firſt appeared to me a bright Cloud, which gathered it ſelf into a round Compaſs; then it opened into various Colours, wonderful Splendorous with numerous Stars: which were only diſcernible, as they did not ſo viſibly appear, becauſe the brightneſs did overcloud them. In the midſt of this, did ſuddainly break forth ſomewhat like the Figure of an Eye, which did look terrible, piercing through all, with flaming Streams round it, which were tranſcendently glorious. Upon which I could not ſtedfaſtly look, till I had cloſed my mortal Eyes: which then for ſome ſpace of time, I did behold, and then it vaniſhed in the twink of an Eye; then openingto ſee whether I could bear the glory of it, it did retire out of ſight with this Word, What Fleſh can live in this refining Element? Then

Then anſwered my Spirit, True, O Lord: therefore the deſtruction of it I would ſee, that I may come to live with thee in theſe *New Heavens.* Why deareſt Lord, is this Cryſtalline Orb of Light, let down only for view? If we may not partake ſomething of the Nature of it? How is it that we have been ſo long lodged out of the ſight of thee in this remote Principle? if it muſt ſtill be, how can this vile Terreſtial ſtate be grateful to Spirits, who did pre-exiſt in thee before all Worlds; coming now to underſtand what is their true Eternal Dignity; to live in ſuch lucified Bodies, free and unclogged of Corporeity? After I had thus preſented our deplorable Condition, through the ſight and ſence of what was in the Idea of my Spirit, I could not but move this Queſtion to my Sovereign Creator, *Why ſuch a pure Spirit generated out of the higheſt and ſuper-excellent Matter, ſhould unite with ſuch courſe, mean, Corporal Forms, acted by a mortal, ſenſual, rational Soul, that governed it by the Starry Region?* To this deep Queſtion, the Spirit gave this Anſwer readily, That the Immenſe Deity did hereby prepare high and worthy Ends, in ſowing pure Spirit

into corruptible Fleſh. As firſt for its Probation, it cometh into ſuch Bodies to exerciſe, and to put forth its Superiour Might, for Mortifying, and to correct and check all the natural Propenſity; which the mortal Spirit would tempt that which is Eternal, to joyn with it in. The which not yielding to, but maintaining its own Superiority, in curbing and ſuppreſſing all of the earthly part, God is hereby greatly pleaſed, and highly honoured. Therefore think not much, that for the preſent there is ſuch incongruouſneſs betwixt that which is Intellectual, and that which is Terreſtial. That which is Eternal, may command and ſubdue all what ever is Temporary. Therefore be not ignorant of your own Spirits Soveraignty, but call up its true Authority, for the Spiritualizing of what would be clouded with Senſuality. For if you yield hereunto, and are overcome, then your Talent lies as dead and buried. And what account can any ſuch give to their Lord, when he comes, who are thus ſlothful. Therefore that Parable (conſider of it) about the Talents improving, had a very deep meaning: if you ſhould not be faithful in the firſt ſtock of Life and Spirit,

Spirit, you muſt not expect that more high and full Truſt, and latter Crop, both Ghoſtly Spirit & Body Celeſtial, will be given. Therefore be patient, hold out, and do the preſent work of the day, and know your Reward is not far from you. Then was the Viſion of the Holy Element to me opened, as thus, The bright Airy Cloud, which gathered it ſelf into a round compaſs, and was mixed with flame Colours ſo ſubtle and pure; this was ſaid to be the Matter of all Celeſtial Bodies: and thoſe innumerable Stars, which were veiled under the bright Cloud, were naked Spirits, that did aſcend out of Bodies terreſtial, into this pure Element, and put on Figurative Bodies bright and Æthe-ral, correſponding to the Nature of the Star-like ſparkling Spirits, who did appear to be fixed in this pure Element. Then further, as to that Majeſtical Eye, which did appear ſo terribly piercing, it was ſhewn me, nay, the Spirit did plainly in a ſtill Voice eccho in me, that from this pure Eye all diſtinct Sparks of Life did proceed, and did fly into mortal Bodies, according to the hour of Life, and did come piercing into the

fleſhly Womb, there to unite with a corporeal Spirit, which is naturally introduced from *Adam*'s lapſed day. Then was a Secret whiſpered into that Ear, which open ſtood to hear, what the Spirit dictated ſo near, ſaying, Haſt thou not read that one Star differeth from another in Glory, and one Angel is more mighty and powerful, and greatly dignified then others, yet all of and from that pure Eye extracted. Even ſo further learn, and receive this, That in the productions of Spirits, there is great difference, ſome greater, and more deeply comprehenſive, and intelligent, and ſtrong to encounter with the averſe matter, to which they are united. For know, this prerogative of Will, which with God, the Fountain of all Spirits is to be left free, is not here to be called to an account by his Creatures. Who gives Spirits ſucceſſively to Bodies, according for what he hath for them more eminent and extraordinary work to act and do, in the lower Region of this World. Therefore God hath left himſelf this Liberty to give to one five Talents, and to another but two, or one. But if to that one, any ſhall be faithful

faithful to improve it, while he lives in thisBody,doubt not but it is of very dear acceptation with their Lord,to enter into his Joy,though ſomewhat different according to the Spirits degree. Thus *Abraham* and *Lot* were both from a pure righteous Seed, yet *Abraham*'s Spirit of Truth did much excell. And ſo ye may recollect innumerable Inſtances throughout all Ages, as *Enoch*, *Moſes*, *Joſhuah*, *Elias*, who had anſwerably great Service to do for their God, though ſo unſuitably matched by Bodies; yet ſuch was the greatneſs of their Spirits, as they made their very terreſtial Man to keep pace with their Spirits. Nay, ſuch is the power and ability of an Eternal Spirit, through piercing into its original center, that it may attract and cloath it ſelf with the inward Virgin Body; which is the Matter of that pure Element, which thou didſt ſee; and ſo for Times and Seaſons, the groſs Nature ſublimated and overpowered, may be as oft of this kind, as was formerly; according to the might and potency of the Spirit exiſting in Bodies. As this was ſhewn in your Lord Jeſus both before and after his *Reſurrection*. Now what doth this Viſion predict,

dict, but the cloathing of ſome great Saints with this pure Element. Who do often withdraw from the Corporeal Senſe. Oh who can tell, What is here to be enjoyed, but ſuch as do ſlide away from this vile earthly Climate? The Seven-Star Planets will be given into their Hands, the Influences of which are all of pure Ghoſtly Inſpiration, to out-ſet and overthrow the earthly groſs Element, which ſo long hath prevented the Heavenly Community. Now then dive into your own Celeſtiality, and ſee with what manner of Spirits ye are endued: for in them the Powers do entirely lie for Transformation.

From the fore-going Revelation, it was fully cleared unto me, for what cauſe pure Spirits, which did proceed from the holy Being, came to exiſt in mortal Vehicles. It was not for any Sin or Tranſgreſſion, which they acted or did in the times of their pre-exiſtency in any Etheral Region, as ſome do believe, being bare abſtracted Spirits, without any Figurativè Bodies. Only *Adam* and *Eve* may be conſidered as the whole Univerſe, and all included in them, as the repreſentative Heads of all ſucceſſive Generations,

nerations, who were mortalized after their ſimilitude. For which cauſe, Sin, aud Curſe, and Death enter'd, but none for *Adam*'s Tranſgreſſions ſhall be condemned: for ſhall not the Judge of all the Earth do and paſs righteous Judgment? Shall any ſuffer for what they could no way avoid? God forbid, as in Sin all Men and Women were conceived and born, ſo likewiſe in a Seed of Truth and Righteouſneſs, which is inviſibly introduced for to deſtroy and overpower the Serpently Seed, both growing up together, which of them doth obtain the maſterſhip, doth remain in each ones Principle. The moſt wiſe God having laid in a ſufficiency of Spirit, who in the days of *Noah*, ſaid, *My Spirit in them was tired out, ſtriving ſtill with them*, ſo God will clear and acquit himſelf of all, that of this Nature can be charged upon him. Then further it was opened unto me from that Scripture, *That as Sin hath abounded, Grace ſhall much more abound.* This Grace was revealed in the Gift or Infuſion of the Spirit of Chriſt, as the promiſed Seed of reſtoring Life unto *Adam* and *Eve*, upon their very degeneration, that they might not be as without God, in that corporeal Image, which

which they now were changed into. If the Eternal Word, which was from the beginning, had not been their Light and Life, and ſo likewiſe generative to their future Poſterity, they had been in the ſame condemnation with the fallen Angels, but the Eternal Word did even then incarnate himſelf for their help and recovery, and to ſave them from ſinking into that horrible Lake, which the Serpent had prepared for them. Thus did the Eternal Love immediately move towards them, to free them out of the Dragon's Power, whoſe deſign was to make them of their own Hierarchy, in their Princely power of Darkneſs, out from which the Lamb of God did redeem them. Who from the Foundation of the World was the Salvation of God, ſo ſtill going on to the Ends of the Earth. But while this new thing ſprang in my underſtanding, which ſeemed to differ from what I had formerly received as Truth, I beſought the Lord my Teacher, to anſwer this Objection that was raiſed thereupon. That if ſo immediately upon *Adam*'s Fall, the Eternal Word (who is the new Birth-Seed) did incorporate with *Eve*, whereby power

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and ability were given to bring forth wholly after the Spirit; how was it then that ſhe ſhould and did bring forth after the fleſhly Image, as appeared by the firſt Man, which ſhe brought forth in the wrathful Property firſt awakened. In Anſwer to this, I found Light at hand to reſolve me, As thus, it did not ſeem good to the Wiſe Creator to obliterate, and ſo preſently to wipe off the Stain, with which they by the act of Diſobedience had blemiſhed themſelves. Some marks of Diſpleaſure the moſt Holy did ſtill include them under as a Terreſtial Body, and to bring forth in Travel and Sorrow, what ſhould have been by Magical Power, and Joy, in Celeſtial Angelical Forms: but now as the effects of diſregarding the Command of God, they brought forth a mean and deſpicable Image, according to their own Likeneſs. But then I further queried, but this Corporeity might have been Sinleſs, if Original Righteouſneſs was alſo infuſed, by the immortal Spark of Life entring in, to incorporate with the outward Elementary Birth. That Spirit which had ſo pure an Exiſtency, and was in free Liberty, ſhould come into a neceſſitated thraldom as in *Cain* was manifeſted. As to this I

alſo obtained Satisfaction, that *Cain* had the Eternal Light of Life with him, that did fore-warn him, and convince him of the end and danger of Sin, and that he was under Probation, and that the Serpent had liberty ſtill to tempt a new ſutably to the Condition he wrs fallen into. Who had an abſolute Liberty of Will and Sufficiency of Power to ſtand his Ground, as God ſaid to him by way of Reproof, If thou doſt well, ſhalt not thou be accepted; but if not Sin lieth at thy own Door. Which plainly doth declare, that *Cain* ſhould not have yielded himſelf Sins Captive- So that in all Temptations, you may know whither to fly, even to that eternal Word within you: who is mighty to Save, who Is and Was from the Beginning, the Firſt, and the Laſt, Viſible and Inviſible, Deity in Humanity, and Deity out of Humanity; all making and tending to the fullfilling and Manifeſtation of the Myſtery which hath been hid in the Trinity. Which *Arcanum* will be daily revealing in this latter Age. Then aroſe a further Query to be anſwered, If Chriſt as a Seed of Life was infuſed into every individual Birth throughout the Line of Terreſtial Propagation, whereby

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a Sufficiency was found to bear down and overcome, what the Serpent had introduced of this Venome and Sting of Sin add Death: What further need was there of Chriſt to aſſume a Body and to be proclaimed in the World as a Perſonal Saviour by and through the offering up himſelf a Propitiatory Sacrifice for Sin; If it could have been expiated by the Production of Internal Light and Life, thus originally Springing according to that Scripture, Chriſt the Light of every one that cometh into the World? As this is a weighty and conſiderable Queſtion, ſo reſolved it ſhall be from That, which ſeeth into the firſt Ground, of what cometh to be manifeſted in time. Now then for theſe Reaſons it was expedient for him, who was nominated the Second Perſon in the Trinity to be exhibited in a corporal Form upon this Account.

Firſt, To declare the poſſibility of bringing in and acting forth an everlaſting Righteouſneſs in frail humane Nature, which every way was beſet and aſſaulted with Temptations from all dark Powers; which from their evil Center did conſpire to overturn Truth and Fidelity in this Immaculate Lamb; for had

had the Dragon prevailed upon him here, Mount *Sion* and the Heavenly *Jeruſalem* ſhould never have been revealed.

Secondly, Then again for this Cauſe, Chriſt was to be manifeſted in Fleſh in God-like Power, as very needful to become that great High-Prieſt, to attone and make expiation for the Sins and Defectiveneſs under the firſt Covenant, which was given in *Paradiſe*; all ſince having ſinned after the ſimilitude of *Adam*'s Tranſgreſſion. The holy Seed in them being weak, through the Body which is included, and falling under the groſs Element: which hath and doth in ſome much more then others, choak and ſmother the Life, and doth greatly cloud and darken univerſally this pure Light whereby the good part doth rarely get the Victory in any, till they attain to a good degree of Illumination and Purification. For, this Spring of Light doth get through but by degrees: for tho in it ſelf its of great Potency, yet need enough there is, for Sins committed in the times of Ignorance and Minority; before the Spirit comes, to make the Soul underſtand it ſelf, from whence it is relapſed: I ſay, for the Remiſſion of theſe Sins paſt through

through the forbearance of God, not leſs then ſuch a Sacrifice was your Jeſus for you to become.

In the *Third* Place, Then as Chriſt fulfilled all Righteouſneſs in his Humanity, for an Example to his fellow Brethren, ſo they might come to the unity of the ſame perfect Life, by the ſame perfect Spirit, which was in him through the dying Life. For thereby your Lord Jeſus obtained a ſuper-additional force and power of Spirit to give, and ſhed abroad into you, for the working out a full Liberty and Salvation. For ſeeing his pure Life-Seed was under oppreſſion, he alſo came into a Body of Fleſh, to relieve and free it from the Bondage of Sin and Evil, and alſo the very Mortality antecedent thereunto; according as it is written, delivering them, who through fear of Death, were all their Life-time ſubject to bondage: Which no way could be effected, but by Death deſtroying Death. Firſt in the humane Figure of your Lord Jeſus, who hereby ſhewed you the way to do myſtically, that ſo thereby you might eſcape the Second Death, through the Reſurrecti-

on, which is ſaid to quicken Mortal Bodies.

Fourth Place, Now then further conſider, that this was the very great and primary end of Chriſt coming into a Body of Fleſh to transfigure, and to ſhew the way of Immortalizing of it, as he did his own after his Reſurrection, when he aſcended into the Kingdom of his Father. Then this was alſo noted to me from hence that had not Chriſt come down into a Body, the higheſt Saint could have attained no higher State than Paradice: though endued with all the internal Excellency from the Word of Life, as a Seed incorporating with it. For their higheſt dimenſions was *Adam*'s Paradiſe, beyond which Region neither Patriarchs nor prophets did arrive before Chriſt's appearing in the World. Therefore you ſee Chriſt imbodying himſelf in a Terreſtial Form brought forth many conſiderable Advantages, if they may now be conſidered of by the wiſe hearted, ſo as to wait and expect the fruits of that additional Spirit, that is ſome degrees higher, than any Seraphick Flame of Light. Believe it, and know it, that this Breath of Fire breathed and ſucked

ſucked in, will melt away all your groſs Metalline Corporeity.

April the 18th. 1677.

The True Shunamite

As ſoon as I awaked in the Morning this Word ſpake in me, What is to be done for thee? Wouldſt thou be ſpoken for to the King? This Word I pondered often upon, what ſhould be the meaning hereof, and for what intent it did ſo ſpeak. Which after ſome days was thus reſolved, that ſuch who ſignatur'd are with Spiritual Generoſity and Largeneſs of Love, anſwerably to that *Shunamite*, who was ſo careful of *Eliſha*, as to provide for his Entertainment; even ſo grateful would Chriſt the true Spirit of Prophecy be unto them who have ſuch a Proof of Love and Eſteem for him, as to furniſh out a moſt holy ſeparate Place, for this Prophet ſtill to turn in into. Firſt then it was given me herefrom to obſerve, that this *Shunamite*, as ſhe did underſtand him to be a Man of God, gave him great Reverence, and would not lodge him in

her own mixed Family; as judging none there worthy of his Converſation: and therefore did on purpoſe build a place of Apartment for vacancy, that this holy Seer might have opportunity for enquiry with the Deity: Therefore ſhe took care he ſhould not be diſturbed. Then further this Word came unto me, as not only for Council, but for Information: that Knowledge was taken of ſuch a true *Shunamite*, who was in Council with her Eternal Mate, that had prepared according to this ſimilitude, for this Spirit of Prophecy, a moſt holy inward place; with a true Spiritual furniſhment, of what was neceſſary to tempt this true ſearching Seer to take up here his abode. Then was it ſhewn me, what I did not know to be in my ſelf ſo clearly, thus figured out diſtinctly by way of Allegory. Firſt a new Edifice on purpoſe was framed by the wiſe Maſter Builder in us. Then a Table-Heart, in which the Law of Love was written. Then a Bed for to give eaſe and reſt to our Beloved, that he might not be as a wayfaring Man. Know this in each of us, ſo furniſhed out as his own home, where we might retire to him in the Light and Spring of Underſtanding.

ſtanding. Which is the Candleſtick and Candle fixed in us before-hand, without which no comfortable abode for this Prophet would be in us. Then again, the Stool ſignifies a quiet fixation with us without wearineſs, a bleſſed contentation. In that there is but one Seat, it ſhews that here is an excluding of all other out of this Place. The *Eliſha* Spirit admitteth none to ſit with him in his Lodging: for this ſitting or waiting poſture is proper for the Spiritual Diviner, that night and day may miniſter hereupon. Upon this I did receive an approbation or Sealing Word for good Hope and rich Conſolation to us, who could witneſs that large generoſity of Spirit in Love to this Prophet, before whom we are called to ſtand. Who did put indeed and verify this Queſtion a ſecond time unto me, ſaying, What ſhall be done for you, who have cared all this Care for me, in giving me a place of Apartment, where nothing might mingle with me? Tell me now, what I ſhall ſpeak on your behalf, whether to the King, or Captain of his Hoſt? The King here repreſents God the Father, the Captain your Lord Jeſus, the *Eliſha*

Spirit, the Holy Ghoſt. Either of them both can be heard at all times. Therefore, ſee that ye be free in Humility with your Prophet. Now having ſuch a Grant made to me, I conſulted how to act the part of a wiſe *Shunamite*; though I could, and might take herefrom great Liberty, yet I am taught to weigh all my Requeſt, that nothing raſh or unadviſed may proceed from me. Oh my Lord and great Prophet, I cannot compare with the *Shunamite* in all things, who ſaid, That ſhe was in her own Land and People. But we may be ſaid to be on ſome account, as exile Captives, while living in Elementary Bodies, alſo in a Land under Babyloniſh tribute, which is very grievous to the Supernal part. Who knows its own true Nativity, as ſeeing through the Glaſs of Eternity, what we once were in pre-exiſtency. But now as exiſting in Forms of Mortality, it cannot be ſaid, that we need nothing further, in the higheſt degree of this Terreſtial ſtate. Therefore in bluſhing Fear and holy Modeſty, I did declare the Senſe hereof to my Prophet, If now my Lord will ſpeak for this unto the great and mighty King, and Captain of the Lord's

Lord's Hoſt, that we may have releaſe out of all Babyloniſh thrall, and be brought back again, to our own People, to dwell in the Heavenly City. What greater expreſs of kindneſs can be compaſſed for us by the Prophet? But the Spirit of *Eliſha* replyed to me, There is yet a greater thing then this, of which thou haſt made no mention, that muſt go before it. Which is the one pure Elementary Birth; for that which is born from beneath of fleſhly Corporeity, can never be gathered among thoſe Celeſtial Deniſons, till immortaliz'd with pure and Æthereal Bodies. Ah my Lord, if ſo, what hopes can there be for us, who are ſo united unto this out-Birth. Then ſaid the Prophet, Be quiet and ſtill, and after a while this pure Birth, that is all of Spirit, may freely Spring, in which you will paſs, where you ſo much long, and deſire for to dwell. But then this was further revealed, that many would be the croſs workings of this Worldly Element, therefore very wary we muſt be to avoid all Minglings with it. For we ſtood here upon a very nice point, therefore know, and be only converſant with this God-Man, from whom is diffuſed,

that which is of pure Birth Impregnancy, that will excell in Perfection all of former Births. Yet ſaid the Prophet, conſider further this, If you do attain to this Birth, know while ye are in this Principle, it is not out of all danger. Hazards do attend it, as in the caſe of the *Shunamite*, while but in the Childiſh ſtate. The Four Elements may ſpecially be in ſtrife againſt the Life hereof, when the *Eliſha*-Power may be with-drawn away. Therefore keep up all Love, and ſweet Correſpondency with this Spiritual Prophet, that ye may a Refuge have, in whatever may happen for preſent or future time, or may fall out upon you; making uſe of this his great Friendſhip at all times, when need doth require: who hath a reviving Breath for Life ſtill to inſpire. So then according to what hath been revealed herefrom, do you make uſe hereof in a wiſe and underſtanding Spirit.

April

April the 20th. 1677.

I did ſee a Viſion, which was thus preſented, as the form of a Hand, which ſeemed to be graſped very cloſe: out of which ſprung a living Creature, peeping through the Fingers, and ſo by degrees did quite break through the Fingers. Firſt appeared the Head, as in the Likeneſs of a young Dove; but the Body was of the colour of a Ruby, having Wings and Fire-ſparkling Eyes: which as ſoon as it got through the Hand, it mounted away as into the Air, where I ſaw it no more. This thing ſeemed very ſtrange to me, and for ſome days the meaning was concealed, having other Ideas intervening, wherein my Intellectuals were exerciſed. But this being brought to remembrance, there was ſomething conſiderable to be underſtood from it, as by the Spirit of Wiſdom and Light was made out very ſignificantly.

The Interpretation of this Viſion.

As firſt, by the Hand, which repreſents Strength, Power, and Activity, as when God is ſaid to do any marvellous or unuſual thing, it ſtill goeth under the denomination of his Hand. As it was upon *Ezekiel*, when he was in the Viſions of God, his Hand was ſaid to be upon him. And again, The Hand of the Lord is nor ſhortned, but ſaid to be ſtretched out as a ſtrong over-ſpreading Hand. Therefore after the ſimilitude of a Hand the Creating Power doth go forth, as in Viſion it was ſhewn thee, what in time might be effected. Then this Queſtion was put to me, What now doſt thou believe that living Creature to be, which was ſo wonderfully formed in the Hand? Ah my Lord, I do make no concluſion hereof, I wait ſingly to participate of thy Mind, whoſe ſweet Voice and Sound I through thy Grace am learned in, and do hereunto attend. Therefore ſpeak my Lord yet again. Then did this Word paſs through me, after the manner of a Spirit's Speech, ſaying, The Living Creature, which did break away

through

through the Hand, doth figure out that which is of great import, as namely a Cherub Birth. Whereof the *Eliſha* Spirit hath Propheſied ſhould be brought to paſs, where the leaſt expectation might be. As in the caſe of the *Shunamite*, who was ſtrangely ſurprized, when the Prophet did her greet herewith: Even ſo unexpectedly will the Earth be bleſſed with ſuch a Birth, that ſhall be hatched under the mighty Hand of Power: which will aſcend ſtraitway to this Mountain high. And it was further hinted to me, that as I could not ſee nor underſtand any matter contributed, to be the ſubſtance of this Living Creature; ſo it muſt be here. Which as I was conſidering of in my ſelf, that Scripture was ſtruck upon me, It is the Stone, that is cut out, without Artificial working, or known matter. Therefore ſaid the Spirit, ſo conſider of it: this is that holy Breath, that none indeed can tell from whence it comes, nor whither it goes; it reſteth upon whom it ſelf willeth, and there contracts incorporeal matter; that ſo a Body Cherub-like may go forth from under the overſhadowing Hand. Know of ſuch like the New Hea-

vens

vens and Earth are henceforth only to be furniſhed withal. Therefore for certainty that Word will be made good, Behold the Face of all things will renew. But how? No otherwiſe, but by the Powers, that ſhall go forth from this Cherub-Birth. That when once got through will numerate, as thoſe mighty Angels of the Reſurrection; who will be of great force to pour out the Vials of Wrath upon the Dragon and Beaſt. Who hath had his Root and Seat in man's inward part, and there hath made all the defilement. Therefore Vengeance upon the Beaſt will be ere long taken, becauſe he hath been ſo mingled, not only with groſs Senſuality, but alſo with the Serpently Property. That all now, who are herein found, who are deſigned for the Kingdom of Heaven, muſt ſuffer under the Violation of this bleſt Birth, whoſe riſing will be the fall of what is Fleſhly. For ſaith he that maketh all things, Yet once more an End is come of all Fleſh before me. A New Creation is to ſucceed out of, and from under the hiding Power of the Almighty Hand, in ſuch who now cloathed are with this preſent Creation, in ſuch rough

rough Beaſt-like Garments, whereof they are aſhamed. Therefore it is that ſuch mean periſhing Coverings, which are not ſo much as Moth-proof, they do ſeek to make comely to each Mortal Eye: but here is a Birth of another Nature and Conſiſtency, that neither needs, nor will accept of any of this vile matter from the groſſer Elements; knowing well, that courſe Linnen, which is ſpun out from thence, will no way become ſuch, as muſt paſs into that City: Which is ſo bright and clear; where nothing is worn, but what is Æthereal and tranſparent. The Light there is ſuch, as ſoon makes a diſcovery of what is contrary. Then ſaid my Spirit, Ah my Lord, thou haſt ſpoken of great things to come, happy is that Age, who ſhall ſee ſuch a Birth-day as this. But this queſtion, my dear Lord, reſolve to me, which is this. What hath made this Spiritual Birth thus long to ſtick in the World? *Anſ.* Becauſe this out-Birth by way of Natural Generation, hath now had ſuch a long circling Life, in the deep impreſſion of the Stars; that it is rooted as a ſtrong Oak, that would give way to no other, but to the flaming Ax of this Birth of the Spirit.

Which

Which by reaſon of long cuſtom, and habit is grown too ſtubborn and ſtrong, for the young plant ſeed to deal with it. It meeting with many diſadvantages, both as to place, and Perſons, and conſtitution of things in and from this Principle. That ſo it need to be no wonder, that this Birth find ſuch difficulty in any for to get through: But this old oaky Birth ſhall not be only lopped by degrees, and the root of the matter left ſtill to ſpring from generation to generation, in thoſe who are allotted for Redemption. No, know you, Jeſus will not have it run by natural Courſe to the end of Time. Thus his Trumpet hath already ſounded to awaken ſome, that did as others ſleep in the duſt; who are riſen to a better hope, ſeeking to be cloathed with immortal Robes. To ſuch, as firſt do look, and do keep cloſe under this hand of power; this Cherub-Birth will appear, and then let not ſuch fear, that their old terreſtrial Birth ſhall their more ſuperior and heavenly Image outwear. The wiſe in heart are given to underſtand theſe things, who are diligent to enquire, when this Birth will be perfected.

April the 22d. 1677.

About the break of day there appeared to me, as upon a Mountain, a ſtately building of great fortitude and ſtrength; it was compacted ſo within it ſelf, as nothing by many miles could come near to it. All the ſcituation of it was green, and pleaſant, but the aſcent to it was ſo high, as it ſeemed impoſſible for any to come up thereunto, who had not the Wings of a Dove. Neither could I diſcern any Road or Path-way thither. After the repreſentation hereof was paſſed away, leaving much thoughtfulneſs in me, I had for that preſent time this word given to me. That this ſeparated Building was called the City of ſtrength. Some three nights after, as I was in a ſlumber, this high Mountain appeared again: and I ſaw two Perſons beckoning out of that place to come up, then I attempted to aſcend or to walk up to them; but found my Corporeity ſo weighty upon me, as I could not by any means, at that preſent make up thither: which cauſed great anxiouſneſs in me, for my will

will was very earneſt to make up to that deſired place.

April the 23d. 1677.

A further Diſcourſe upon this high Mountain.

Upon which I moved my Lord, who was nigh in Spirit, why ſuch inviting Ideas ſhould ſo attract both Heart and Eyes? and yet no might or power to come up to that holy Mountain, upon which this glorious City ſtood: which would be ſtrength and fortitude from all ſufferings and evils, which while below this Mountain, we are obnoxious to. Upon which complaint the ſpringing word thus ſaid, how is it? that thy ſoul is hereat diſquieted, that thou canſt not poſſeſs ſo immediately, what is made known to thee in Viſion and Prophecy? The ground hereof is known to Wiſdom, who alſo will ſatisfie thee, why this cannot yet be attainable.

Firſt conſider thy preſent Exiſtency, that it is in a very low degree, inferior to the Angelical Sphear, nay hardly meet

meet for what might be enjoyed in the Paradiſical Orb. That pure leavening Unction hath not gone through Body, Soul, and Spirit, ſo as to change throughout into its own Nature, which hath hindred you: For nothing of corporeal matter could ever thither up aſcend, though the Will and Spirit put forth with great earneſtneſs out thereunto. But then again, be it given ye to underſtand, that this preſentation doth ſignifie the reviving the remembrance of what hath been propheſied in foregoing Ages. For Similitudes will go before to uſher in the real thing. The Preludiums of which have ſo long ſlept, that ſome freſh warnings hereof will be given to them, that wait for and believe in their day, to ſee the Kingdom of God in its height of glory. As this City is a true figure hereof, which ſeems yet to be at a great diſtance from this low World, as to its mighty height. Which is a Confirmation to that old Prophecy, the Mountain of the Lords houſe is eſtabliſhed above all mountains, and thereto will be the flowing of Dove Spirits, as to their own habitation. From hence, a ſweet and freſh Manifeſtation, by way of

a renewed Prophecy, did open from thoſe words, That it ſhall come to paſs in the laſt days, and which thus ſpake: That the Lot of this fulfilling Prophecy might be witneſſed by ſome in this Age. For which end, this Tranſient Viſion of the City was ſhewed, for to quicken and revive the hopes of thoſe, who were Mourners to ſee themſelves remote herefrom; becauſe of the wonderful diſtance, and height in the ſituation thereof: which cauſed ſuch anxiouſneſs through their own inſufficiency to reach up thither; as not ſeeing any poſſibility to come to God's Holy Palace, where only was our hoped for freedom.

But while I was in this demur and fear, a ſwift Meſſenger from this high and lofty Place did reach out his hand to me; and ſuddainly this Houſe, which was ſo far off, was now to me as nigh. For I did ſee it paſs by me, as in a clear Glaſs-caſe, as if it had run upon a Chariot Wheel, ſo ſwift that I could only ſpy through the Glaſs, a light tranſparent Glory: Which left me in no little Concern, becauſe not taken in hereinto. But that word was ſpoken preſently for ſupport, Thou canſt not follow now, but ſhalt

ſhalt afterwards. Then did the Comforter commune of theſe things further unto me, revealing the myſtery of this City, as to its conſiſtency. Its Building is of a threefold quality, as to the making out of its glorious Variety. The firſt foundation-matter was all Saphire-like, of ſuch virtue and clarity, as it extracts the Jaſper ſtone, and ſo conſequently the the ghoſtly Ruby, of which three this City is compacted. And is exalted above all degrees of created beings, that none can come to dwell here within this deified place; till a high Chymical, Virtue do proceed from each ſtone in this Building, for a ſeparated operation. For theſe ſtones will attract only out of the Soul and Spirit, what is their own; Therefore expect no leſs then three baptizing fires to paſs upon you, before ye can be Inhabitants in this tranſparent City of Glaſs. The Saphire, which is the Fathers fiery Property operates in the Spirit of Salts ſearching quality, to find out all corruptibility. Then ſecondly Chriſt the Jaſper-light ſends out his warm fire Blood-ſtone, both to purge, cleanſe, and heal. Then the third diſpenſive Power will let out, ſuch a flood of

Oyl, of his own high perfumed Nature, mingling all through the foregoing Celeſtial fires in a bleſſed light flame, as will burn away the firſt groſs Elemental Matter, which hath prevented the Spirits aſcent into this Mountain of the Lord's Houſe. But however, draw you near to the foot of this City-mountain, which while ye ſit therein waiting, this very Mountain may melt, and before you bow. And this City, which is called everlaſting Righteouſneſs, and Strength, will through its pure conſtellative virtue exhale and draw you up into it ſelf. Where ye then ever will be with the Deity in Berill flaming Bodies and Spirits, according to the ghoſtly Purity of might, as thoſe who are ready for this ſpiritual and ſuddain flight.

April the 26th. 1677.

As I was conſidering of the openings which I had, of that Viſion relating unto the Cherubim-birth, which was hatched under the Hand of the Power: This Query aroſe in me, how the Spirit of this New Creature was ſuſtained? And which

which way it could draw in that food, that conſtituted it to be of that ſtrength and excellency of Body, and Spirit, that it could mount away, as a Dove into an unknown Orb? Ah, my Lord, what manner of Birth is this? Shall ſuch a Birth ever be known to have exiſtency in this terreſtial ſphere? Sure ſuch a Birth is only meet to be Born, where is a pure and unmixed Element, which may not be in ſtrife againſt it. For verily it is hard and very difficult for ſuch a Birth to be nurſed and brought up to perfection, where all things work croſs, riſing up againſt it. Becauſe it is a ſtrange Child that beareth not this worlds Image; as for example in our Lord Jeſus, his Birth being extraordinary, and marvelous, ſo ſoon as it was but noiſed abroad, Councel was taken for to deſtroy him: nay he had much ado to live out his determined time; but as he preſerved himſelf by his inward virtual Body upon every ſtorm and aſſault. The world that lieth in the evil of darkneſs, could not bear ſuch a Light to live amongſt them, whoſe life was that which did reprove them; Therefore it is no needleſs queſtion to ask of the moſt high

Wiſdom, how in this Age ſuch a Birth may be ſuccoured and ſuſtained, till it hath got a body of might and fortitude, which no weapon can deſtroy or hurt. The reſolve muſt be fetched up from the deepeſt of all centers, as it is a matter of the moſt primary conſequence to them, who have ſuch a Birth in ſuch a dangerous Principle for to bring up; a Birth which is from the power of the overſhadowing hand. Hence then for ſatisfaction to this Query, ſaith the all knowing Spirit, be it given you to underſtand, That every Birth of what kind ſoever, brings along with it, through the wiſe Proviſion in Nature its own nutriment. That which is of corruptible ſeed, hath what anſwers to it, of its own periſhing Quality. What feeds on fleſh, either as to its fleſhly mind or body ſhall ſuffer loſs to purpoſe; though all the care be to prop and nouriſh it to make it a well favoured piece of mortality. Which to the moſt holy is a ſtrange Similitude, which he hath no delight to ſee, or know his own any longer in. Therefore he inciteth and calleth to look after another Birth, that may be all of Quinteſſential matter, of the very Nature of the Deity,

ſuch

ſuch a pure thing may have corporal humanity a while, for its viſible caſe. As your Immanuel had aſſumed, as the garment of Sackcloath; in which he humbled himſelf for the ſins of the world, and for that end ſacrificed it: Who, though he took it up again, it was for the manifeſtation of greater wonders by it, through various changes, which it was made the ſubject of. For in that ſometimes he was known, and then again in ſuch a figure unknowable to them, who were daily converſant with him. Who after that the pleaſure and deſign of the Father was in that body finiſhed, then the power of the inward ſpiritual body was manifeſted to anatomiſe the viſible humanity, for that was not to paſs into the Heavens. From all which learn we to diſcern, where the Chriſt like birth with his ſpiritual body is, though clouded with a corporeal figure. And that ye may not be miſtaken, take their ſpecial ſigns, to know where it is truly fixed or impreſſed.

Firſt then know, this overſhadowing hand, through which this birth doth ſpring, incompaſſeth only, what is Paradiſical ground: there it drops in, its golden

ſeed. This ground in its true native Virgin pureneſs, muſt be ſeparated from the common curſed matter, of what produceth the earthly birth. Theſe two different ſoyles are to be found in the firſt *Adam*'s generative off-ſpring, but it is ſo mingled and overrun with the dark muddy element, that great care, labour and painful induſtry is uſed for its recovery out, by the wiſe and learned Spirit in the heavenly Chymiſtry, rightly to prepare for this holy Birth. Which will be eaſily known from the courſe and rudimental, that is in the image of the earthly.

For firſt, here is a pure conception, as from the high and pure radical infuſive Spirit, that quickens the Virgin ſoil, and ſo cooperates it into a ſpiritual Body, that it may be all of one, and the ſame pure, clear, undefiled, ſubtile matter with the quickning Spirit: that you may know, what that is, which contributes to the Chriſt-like Births, wherewith it will be one and the ſame, that it may degenerate in nothing, from the firſt perfection and pattern of his Life., But only this heavenly man may be excuſed, from that perſonal ſuffering in the tragical part, as

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an outward death. Which will not be required upon the ſame account, having finiſhed the myſtery of the myſtical death, through this Birth taking place, and bearing dominion over the outward. But now to reſolve that Queſtion, What this Birth that is from above, which is coagulated into one unmixed matter muſt live upon in the houſe of humanity. Which for a time it muſt be brought up in, as Chriſt himſelf was, and tempted with the evil fruits, that will be daily proffered from the market of this world, but yet in no danger, though in minority. For it is left under the guardian Spirit, who warns it what to abſtain from; whoſe nature and compoſition is of ſuch heavenly eſſentiality, that it inclines naturally to obey the Paradiſical laws. Which is the ſecond character of this New Creature.

Then again in the *third* place, while but in its Infancy, it will ſuck of no other, but its Eternal Virgin Mother; lay it to any other, and it will be ſick to Death. And if at any time contrary Food is forced upon it, it doth preſently Vomit it up. Then when grown to a further degree of ſtrength, not only

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the pure Milk of Wiſdom, its Mother, thoſe living Precepts of her Word, but the very Body of the Deity, which is the ſpiritual Fleſh Chriſt ſpoke of, and the Blood the Milk of the Word. But when come to that Age, as to be able to take and feed upon that Body, that is extracted out of the very Being of all Eternal Spirits, of what kind muſt this be brought forth? but even ſuch a Celeſtial Body, as Chriſt told them, could never taſte of Death. For as he did live by the Father, by feeding upon the very power of the God-head. So likewiſe that Birth, which was of this extraction, ſhould live eternally, by feeding it ſelf upon his divine Fleſh. Your Fathers, ſaith he, did eat Manna, and are dead, but I the Bread of Life will ſuſtain you, and thereby immortalize you, if ye henceforth do feed upon no other, but me the Tree of Life. It was further revealed to me, That the Mould and Paradiſical Matter was found in us, and brought out of all diſperſions into one holy lump, formed and quickned by that pure azure ſtream or breath, which did preſent it ſelf by way of Viſion. And this in proceſs of time might

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come to be no leſs than God manifeſted in our fleſhly forms of Corporeities; therefore let us be careful and watchful over it, and to hide it under the ſheltering hand of the everlaſting power; foraſmuch as it is encloſed with a terreſtrial form, as its houſe, where the light of the Sun, Moon and Stars of this Viſible Region did break in, and thereby would aſſume a government over it: which might bind, and keep it under, as upon the outward elementary Spirit. This was my fear and jeoperdy. Concerning which, the everlaſting Comforter did ſatisfie me, declaring, This was a free birth, not ſubject in any reſpect to the rudiments of this world, becauſe, that nothing of theſe eſſences did therewith mix. No depravity in the Nature of ſin was here infuſed. Therefore this Birth may ſtand upon its royal freedom; for to be born free from ſin is a great and mighty thing. Therefore know your New Birth-prerogative, and come not under the power of what this holy inſpiring breath is come to ſet at liberty from. For the true Heir is a Son of Liberty, in bondage to nothing, when once he comes to know himſelf, he will

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then aſſume that Sovereignty, which ſhall make the corporeal life bow unto him. Nay, as this encreaſeth, and grows up to its princely greatneſs, this Land will be too ſtrait. For out of *Egypt* God will call this his Heir, through all terreſtial Walls and Gates, to come up unto that free City, where the Trinity in Majeſty will give out their ſealed Commiſſions, for what this Birth of might and excellency hath further for them to do in this low Region. For that which hath been, as the high builded wall of Perdition, betwixt theſe Principles, and the Mountain upon which the *New Jeruſalem* ſtands, by ſuch ſtrong Angels as theſe, you ſhall ſee broken down without tool or weapon; and paſſage made, which the Eagle Eye of this Birth will ſpy, and will be ſo skilfull, as to know its way through the cloudy Air, to mount *Sion* Hill, the myſtery of God in both Principles to fulfill.

April the 27th. 1677.

In the Morning after the Doctor had prayed, I awaked and ſunk down into the center of Life. And there appeared unto me a pure azure blue ſtream, which was ſaid in me, was that Spirit and Breath of Life, that muſt put the groſſer Element to flight. Then it was further opened to me, that from this perfect thing, would go forth an enriching Miſt, that ſhould renew the face of all things, in ſuch whoſe inward ground was meaſured out by the Golden Reed of the Spirit. Then was further ſhewed me, the twofold nature and property of this Breath: That as it could quicken and be a ſeed of Life in matter meetly prepared for it: So likewiſe this Breath would extinguiſh that Life, which worketh in contrariety againſt it. According as it is written, *Oh Death, I will be thy Death.* When all concluſions be tried for the expiation of the earthly birth, there is no other, that can ſo eternally anatomize it, as the Body of Sin may be ſaid to ceaſe, and not to be,

but

but by the Spirit of the Lord, blowing upon the fleſhly form of it, which ſeemeth to be ſo goodly. Verily this Life hath been too hard for all other weapons, that have been tried upon it, ſince the full outward death could not conquer this Life of Sin. As Chriſt told the *Jews*, if they did not believe on him, as the reſurrection of another Life, they ſhould die in their ſins. So as the mortal death cannot quit from that ſecond death which follows that corrupt Birth-ſeed, which was not in this Life demoliſhed. But then from hence, this doubt will ariſe, *Who is it, that hath left this Teſtimony behind them, of all paſt Generations, that before the mortal death did overtake them; they had firſt cleared themſelves of that vile and corruptible birth of ſin?* Sure ſaith the objective Spirit, if this be ſtrictly examined, how few, or ſcarce any will be found, but did mortally die, before the inward body of ſin was totally expired. If ſo, how then could they immediately paſs, where nothing, that ever was of the polluted Nature of Sin, could come in. As to this obſcure and deep Query, of which I my ſelf with others, have been univerſally ignorant,

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as not finding out the ſeveral reſervatories, that Spirits did paſs into: The letter of the Scripture not opening ſo poſitively, what relateth hereunto, as plainly to determine this doubtful matter; But it hath been kept dark, in the foreſight of the moſt holy wiſe God. Who hath left himſelf free, to give the key of the knowledge hereof in what Age, and to ſuch in that Age, as ſhall be worthy of ſuch ſecret. My Spirit hath been often ſolicitous with the Lord for this thing, as in caſe my Body might break from my ſuperior Spirit, and the Mortal part die before the evil eſſences, which are called Sinn be extinguithed, as to their very originality, then into what Orb ſhall ſuch a Spirit enter? that may be almoſt but yet not quite got free from every relick of ſin. The Key of this unknown Door was hereupon put into the hand of my Guardian Spirit, the myſtery hereof to unlock, that this great ſecret might be revealed, and that hereby the Elect might be undeceived. Who have nothing leſs believed, but that though they ſhould not come to ſee, and feel ſin finiſhed, through *everlaſting Righteouſneſs* coming in, as a Conqueror: Yet when got

got looſe from this temporary life, they ſhould ſtrait aſcend into that principal City of the great King. Which was once my belief, according to that traditional manuduction that I was under. But ſince of meer great and unparalled Love, another deep is diſcovered, from out of which a ſure and pure word of Revelation hath ſprung both as to this and other Obſcure things. And that the opening of this Truth might not go forth only in the authority of a private Revelation, when indeed there is need enough, for all Spirits to be tried, that do take this Covering. For this cauſe a Scripture foundation was given to confirm and ratifie, what was ſo freely inſpired into the mind. As firſt that word was given to me, to conſider of, as in the 14th of *John* 2d verſe, *In my Fathers houſe are many Manſions; if it were not ſo, I would have told you, I go to prepare a place for you, and when I have done that, I will come and receive you to my ſelf.* From which words, it was given me thus to underſtand, that by Houſe the Spirit doth ſignifie the Locality of God's inviſible Kingdom, that hath various Regions, for dwelling places, as

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it is ſaid, there are *many Manſions*, in which are degrees of Glory. *Solomon* in the mirror of Wiſdom had an account thereof, when he had built that Magnificent Houſe and Temple for the Moſt High. Which made him as in a Spiritual Extaſy cry out, *The Heavens of Heavens cannot contain thee.* So it is ſaid of our Lord Jeſus, that he aſcended up *above ALL Heavens.* By all which we may conclude, that there are degrees of Heavens, and yet all within the Celeſtial Sphere. For *Adam*, before he had awakened the ſinful eſſence, was an inhabitant in one of the Heavens, which had the Title of *A Paradiſe*, becauſe of its ſerene and fruitful ſoyl. But yet God's local Habitation was not here, but he ſent forth his influencing miſt; and here did with *Adam* and *Eve* frequently commune, while they were undefiled: but they being once found, in the depravation of this purity, this Heaven could not bear their corruptible Image, for the worm of mortality could not here live. Upon which God ſaid, Let them out of thoſe Manſions, that are near to me: let them be driven out for the preſent. Therefore let this ſuffice

from the Scriptures themſelves: not to mention thoſe particular Idea's and Manifeſtations, that to ſome it hath been given to ſee theſe ſeveral Heavens; which upon others cannot be impoſed for to believe, who yet have not thoſe anointed Eyes given to ſee withal. But ſurely there are ſome ſtanding in the figure of the Body, Whoſe Spirits have roved to and fro, to ſee theſe ſeveral Manſions, with Spirits of all ſizes and degrees, who are herefor deſigned; Only hereout excluding thoſe, who are for the Dragon's Kingdom. Who do paſs away in a reprobate ſenſe out of the Body. Thoſe left-hand Goats have no portion within theſe Eternal Gates: a deep Gulf is fixed. It is only of the Sheep and Lambs that I am to treat, who have found out this new, and only Life-path-way. Who though they are not come to the top-ſtone of perfection, before they ſee the diſſolution of the body; Yet having attained to a good degree, they may come unto the very next Throne Region: and there awhile ſtay, till they have drawn, and aſſumed a heavenly clarity, that is ſuch an Eſſential Body, againſt which no exceptions,

ceptions, by the higheſt Courts of Dignities can be objected. Theſe now are the higheſt degrees of thoſe, who before Perfection be wrought, do ceaſe out of the Mortal Body. Then again there are of a lower degree of growth; *Now what reſervatory is there for them, who may be but young in the New Birth?* As to this, it was clearly imparted unto my Intellect, that ſuch did enter into a more inferiour Manſion than Paradice, for that was too pure and ſerene for ſuch. Therefore a lower degree is prepared for them, till they do attain to an Increaſe of the Divine Nature. They want not here their true Paſtoral Teachers: for the Spirit of Chriſt is every where with his own. Therefore it was ſaid, that he went and preached to the Spirits in Priſon, that were diſobedient in *Noah*'s days. For ſhould all the old world have been cut off at once, and ſealed under a final condemnation, the Attributes of God's Love, Mercy, Goodneſs, Truth, and Long-ſuffering would have been obliterated: wherefore he muſt have yet had reſpect unto ſuch *after* the diſſolution of their bodies; as had a ſenſe in them awakened, for compunc-

on and ſorrow for what Evils they had committed *in* their Bodies. To confirm this, that we might not be altogether out of hope for ſuch as may die in the firſt beginnings of Regeneration it is given me to declare that if theſe paſs out of the Body, ſuch cannot go indeed immediately to God. For ſuch will find it otherwiſe: they muſt wait till they have got ſomewhat more, then what they went out withall in this world; and then ſhall they be admitted to ſee God. Surely there is a Proviſion made, for a perfect Salvation in another Principle, beſides this. For which we have that word in *Peter*, 1 *Pet.* 3. 19. *by which alſo he went and Preached unto the Spirits in Priſon.* Alſo theſe words ſeem to ſpeak fully to this 1 Pet. 4. 6. *For this cauſe was the Goſpel preached to them which were dead*: which generally is applied to ſuch as are living, and yet dead in ſins. But by the foregoing verſe, it concerns the firſt Poſition, *verſe* 5. who ſaith, the Apoſtle ſpeaking of Chriſt, is ready *to judge the quick and the dead*; ſo that it implieth, there is a Miniſtry belonging to the *dead*, that are not here made perfect. Much more might be enlarged upon ſome par-

particular ſights and manifeſtations, that have hereof been given to ſome in the Spirit. From hence ariſeth this Objection, *If this be a Truth, why was it not poſitively declared, and clearly revealed, as a foundational Doctrine?* To which it may be anſwered, That the Infinite Wiſdom did judge it meet to conceal this myſtery, becauſe none might take advantage to turn the Grace of God into wantonneſs: and thereby to neglect the preſent opportunity, for working out their own Salvation in this preſent time; which would make for a far and more exceeding weight of Glory. Therefore left it was for the Worthy to have this Secret made known to them by the Spirit of Revelation, who God foreknew would not take Liberty to continue in ſin; that this Grace after Death might be made manifeſt towards ſuch, as did ſtand in need hereof. But now to great, holy, and aſpiring Spirits, theſe lower Manſions in their Fathers houſe are too mean: who cannot be ſatisfied, to be ſo many degrees remote any time after death, from their God, and Lord Jeſus, ſince Liberty is proclaimed to work through all, while we are in this terreſtrial Body.

For there will be more joy and acclamations in Heaven, for one ſuch as ſhall finiſh their work here, ſo as to make a full conqueſt, then for milions of Souls, that in the inviſible Regions muſt perfect what was lacking to compleat them here. Oh ſaid the Spirit, it will be well worth your Labour and great Travel, to break open this deep Gate, and ſo to put on Chriſt your Lord, as in his all-powerful body, that ye may make hereof, but one aſcending flight. This was the Mark, that was after Chriſts aſcending ſo eagerly aimed at, and by ſome in that Age reached to. For Chriſt could not loſe the effect of his prayer, in that he did make his requeſt, that thoſe whom the Father had given him, might be with him where he was, that ſo they might ſee, and poſſeſs the ſame glory, which could not be, till they had gotten the victory. For to none elſe is the admiſſion given into his Kingdom, according to that in the Revelations, *to him that overcometh*, will I grant, ſaith Jeſus, *to ſit with me in my Throne.* But this may be objected further, Thoſe, who had the Holy Ghoſt poured down in ſuch an eminent manner, had their way made very eaſie, who was

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as their fiery Chariot, that cut their work ſhort. And if any now in this Age, had ſuch a high endued Power, it might ſoon give them a tranſlation out of all mortal impediments. As to anſwer this: The Holy Ghoſt in that day was given, after a viſible manner, as a ſealing Character, diſplaying, and acting forth himſelf in Gifts, and Power, and miracles: but now the ſame Spirit works in its beginning after another manner; where it falleth, it doth all its mighty works Within, before it will ſhew forth his power Without. For if the Apoſtles had not been purified by the Holy Ghoſt, and inwardly ſprinkled with the Water of Life for Soul cleanſing, they could not have rejoyced in that aſſured hope of entring into the joy of their Lord and Maſter. Then was it plainly opened to me by the Spirit, that the Holy Ghoſt would not now in this latter Age act out his Mighty Deeds by any one, till their Hearts were perfectly purified by Faith. That Scripture being repeated to me: *who after believing, were ſealed with Holy Spirit of Promiſe.* Though in that day, ſoon upon Chriſts aſcending, the Spirit

of working power was ſuddainly ſhowered down upon ſome, as in the Acts mention is made, who had no foregoing work of ſanctification upon them. Upon which it made the Apoſtles themſelves aſtoniſhed, that the Holy Ghoſt ſhould be ſent down upon the Gentiles alſo, who did not believe in the Lord Jeſus. But that is now ceaſed. The giving forth of the Holy Ghoſt in this day, will firſt produce inward effects, and be a Spirit of *burning*, ſeaſoning the Veſſels within, and inflaming it with the pure fire of Love and Joy. And then being all divinely leavened, there will be found allſufficiency to do the moſt wonderful things; eaſily flowing forth from the ſubſtantial body: which by degrees may work it ſelf fixedly, through the humane form, in great ſplendor and glory. So from hence we are taught, how the Holy Ghoſt hath his firſt inſpiring work upon us: To make all clean, pure and perfect within our Minds and Wills. For we ſhall be Witneſſes, what he doth firſt in, and for us, before he will ſhew forth by us the Seal of his great Power to what lies without us: Who by ſignal Working Powers, and Gifts are to be convinced and brought over

over to the Faith, which will work by that Love, that will be ſhed abroad by the Holy Ghoſt. Whoſe firſt enkindlings and ſtirrings, ye are, ſaith the Holy and True, to cheriſh and wait upon; till ye are leavened throughout with Righteouſneſs, Light, Love and Joy: Which will make way, for the going out of Wiſdoms Power, and God's allſufficiency in a more marvelous manner then ever. Bleſſed highly are they, whoſe lot it ſhall be to come up to the Mount of God's Habitation, through all theſe degrees. This word take along with you; for certainty, that it is poſſible, for the cloſe, wiſe, perſevering, diligent Spirits to ſee this great and mighty ſalvation in the Lord Chriſt's Kingdom, in and through the ghoſtly power working mightily.

April

April the 28th. 1677.

This Morning awaking about three of the Clock, my Spirit after ſome divine ejaculations, was inkindled through the Love-melting Powers of the Spirit of my Lord Jeſus: which did paſs as a burning Lamp through all my Intellectuals, finding there matter to feed upon, anſwerable to its own light property, whereby refreſhing was found. After this I ſlept till five a Clock, or ſomewhat more, as by me ſurmiſed. Then I was awakened with the beholding one in the figure of a man, in a blue clear firmament, encloſed as in an oval frame, Rainbow-like: his Countenance was grave and majeſtical, facing me with great majeſty. Upon the ſight of whom, I did feel within me a mighty rapture of joy. So I making to get nearer to this Perſon, thus plainly portraied, then he did further withdraw; for ſuch was the fervour of my Spirit, that I would have proceeded into the very Circle, where he was. Who ſeemed to be in the very faſhion of a man from the Loyns upward,

ward, but I ſaw no Legs or Feet; but he fixed his Light Countenance ſtill on me, which was no way terrible, but all reviving. Now I was expecting ſomewhat to be ſpoken from him, but the voice was uttered within me, ſaying thus, This is the Sign of your Lord from Heaven, that Jeſus whom you have deſired to ſee. Upon which words, I attempted again to break through to him, upon which this Repreſentation did paſs away, that I could no longer gratifie my ſpiritual Eye, with this bleſſed Perſonality. After whoſe departure I was left ſad, for I would willingly have left my corporeal form to have entred into that Oval Cloud, where I might have joined the Hand of my Spirit with his. But then it was again further revealed to me, that if this ſight was ſo pleaſing and grateful, what would the coming in of the Fathers glory be, which would be much more, then what I now did ſee. Then this word ſpake in me, go on to believe, and ye, who look for me, ſhall yet further ſee greater things then all this.

Some days after this Viſion, it was further manifeſted to me, that this viſible

Figure

Figure of my Lord Jeſus did ſignifie the formation of himſelf in our corporeity, which would be much more advantagious, then in beholding him in a diſtinct Perſonality as without us, till we can come to ſay, as he is, ſo are we. Till which there can be no fixed view, for a conſtant retaining of his now glorified Perſon in our Eye. Now it was given me to underſtand, that the Reaſon I could not be admitted, to enter into that Oval Light where he was preſented; was becauſe, ſaid the Spirit, thou art not come to the ſame perfect ſtate and degree in which you did him ſee; wanting yet, your more high, clear and elementary Body; ſo that ye could not poſſibly make your paſs unto him. But only hereby, your Jeſus knoweth, that theſe tranſient ſights would have a pure magical power upon you, for the begetting of the ſame likeneſs within you, that was ſhewn outward. For it was revealed to me, that all repreſentations that did not work to this effect, would be little available, as to the fruition of the bleſſed Object it ſelf. Then I was cautioned to be heedful in this reſpect, and to watch how to receive all power-

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ſul impreſſions hereby: all which was for the bringing on the heavenly Birth, to every degree of perfection. Then no ſtrange nor unuſual thing, it ſhall be to ſee the very expreſs glory of the Majeſty; when you are Chriſted, and all clothed upon with him. Then ſhall ye ſee That in your ſelves, which to others is inviſible. *Philip* could not ſee the Father in Chriſt: while he was looking outwardly, for ſome wonderful appearance of God in viſible Glory, he did not conſider, how uncapable he was of that ſight; but Jeſus invites him to ſee, and know the Father in the pure ſimplified humanity. God will to all firſt manifeſt himſelf here, in that which can aſſume the Chriſt-like Life: which is the only light and medium, in which we can ſee God. Chriſt would have directed *Philip* to have looked for this Viſion of God in himſelf, but he knew he was not clarified in his Mind and Spirit for that ſpecies: his Eys were not anointed, the Holy Ghoſt not being yet given to him. Therefore Chriſt directed him to turn his Eye inward, to ſee the influence of the Divine Power and Preſence of the Father in and by Chriſt. Who

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gave him this rebuke: Have I been ſo long with you, and yet have you not ſeen the Power of the Deity acted forth in me? The Diſciples were but of dull ſight, and ſlow of belief; ſo that it was not the converſation of Chriſt, although all holy, perfect and good, in his Viſible Figure. That did give the transformation, till he did convey his Spiritual Body into them, they could not rightly know him, nor yet the Father in him. Then the Spirit ecchoed this through me, O haſte, and ſeek to be baptized by the Holy Ghoſt, that ye may both know, and be perfect in the Father and in the Son; then may you ſee God in Chriſt apparently. God in God, ſometimes in an immaculate Nature, and ſometimes in the eſſence of a Spirit out of Nature. From hence learn to ſee your ſelves all fully in Chriſt, as anointed by the Holy Spirit into him, and then you will not make complaint, for want of the viſibility of his glorified Perſon. When ye ſhall ſee your ſelves in him, and know him in your ſelves, as the expreſs Image of the inviſible God. Then you cannot but walk in the conſtant ſight of that, which is all beautiful, comely,

comely, ſweet, and raviſhing. For then ye will never care to turn your Eyes, nor ſet your Foot out of this pleaſant Habitation, when the Holy Ghoſt ſhall be ever in you, the Tabernacle of God.

May

May the 1ſt. 1677.

The Original Language.

THIS Morning it was much impreſſed upon me, that though all Watchfulneſs and pure Converſation are the product of a Spiritual Birth; yet there muſt be ſomething, beſides willed by him, who is ſaid, to have received gifts to diſpoſe of, as a purchaſed poſſeſſion for us. He is aſcended to the Fountain head, where all diverſity of Gifts are commandable: that may be of great profit and uſe to his Myſtical Body; which thereby may come to the perfect Unity. For it was given me to conſider, that our Lord Jeſus, though born into the humanity all immaculate, yet was afterward ſignally anointed with the Holy Ghoſt, before he went upon his Miniſterial Function, which gave him power to effect thoſe great things in the World. So that though he was born of the Holy Ghoſt, yet there was a further Sealing Power contributed by the Father. For when the Jews were offend-

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ed, that he made himſelf equal with God, he confirmeth it by this evidence, that the Father had ſhewed him all things, that himſelf could do: from which ſight as a peculiar Gift, he did work hitherto ſuch works as did bear witneſs of the Supream Power of the God-head. While my Intellectual Mind was exerciſed upon this Subject, and withdrawing from my outward animal ſenſe, I did ſee in a paper figured out the forms of two Angelical Perſons folding up a Vail, or Covering, which had been ſpread upon a Writing, that was given me to read. Which was plain and legible, but I could not underſtand the Language; it was ſaid to be Seraphick. This Writing which was ſo fair was turned into a Blank, and then again appeared as in a manuſcript, which I was very ſolicitous to have read. But it was revealed to me immediately, that this was a high and peculiar gift, that did belong only to that, which was born out of the Lilly root. Which muſt be brought up, where it muſt hear this Language ſpoken frequently; till which no knowledge there is in the Divine Magia. For Spirits who had theſe deep wonders to ſhew, could not

make any intelligent hereof, till they had learned this Seraphick Language both to hear and ſpeak withall, and ſo I was left in the demur hereof. Only this Writing I ſaw taken by the hand of a Perſon, to whom I ſaid, give it me, for it belongeth not to you, which I preſently gave to the view of another, that was preſent: but neither of them could find out the Language of the Writing. By which my Spirit did conclude, that we muſt proceed to a further learning, for to know what is in the heights and depths, wherein all lawful and allowable ſecrets are couched, to be underſtood. Had not *Moſes* been taken up to God forty days, and in that holy ſeparated Mount, been all new organiſed, he could never have underſtood God's ſpeech unto him; ſo as to comprehend, and know how to make an interpretation, and how to bring it down unto the people; by tranſlating it out of the Seraphick tongue, into the formal ſpeech of terreſtrial organical Creatures. So from hence it was given me further to ſee, that there was a New Miniſtration, which I had not looked into, that was of great expediency.

May

May the 2d. 1677.

This next day being the ſecond of *May*, waiting upon the further opening of this Viſion, and making my application for our enrichment, with this heavenly gift, it appearing to be of great uſe and conſequence: I preſently found my ſelf environed with a body of Light, with a noiſe as of ruſhing waters, which were called the Seraphick ſounds, for I felt a mighty ſweet influence from them. Finding my Spirit ſinking deeper into this heavenly center; whereout did ariſe guſts of Air and Flames of Celeſtial Fire, with ſprings of Water, as a fountain of Joy, and duſt of Gold all ſparkling, and herewith mingling; and this was a wonderful preſentation. All which I did as ſenſibly feel to ſtrengthen, to quicken, and enliven the inward; as I often naturally felt the influences of the outward Elements upon the outward Body, to cauſe Dulneſs, Pain, Grief, and Sorrow. And further, there was a Voice, that did diſtinctly eccho in me, that all theſe influencing Powers from

the heavenly Body, did come down to enrich, and make fat the Soil and Magical Ground, in which the unction Birth was rooted. For this Pure and Ætherial Body (which hath commixed it ſelf into ſuch a high Eſſentiality) is deſigned to feed, revive, ſtrengthen, and rejoyce, what is of its own Elementary Body. Therefore it is meet for ſuch, in whom this New Birth is raiſed, that they do often bring and lay it where the warm beamings of our Sun may overſhadow it: that is, that the quinteſſential power of all things may ſend forth its ſtrong ſpiritual influences upon it; ſo hereby it may grow mighty and and ſtrong to relieve the depreſſed Life from the groſſer Element, which hath enkindled, whatever is of torment, trouble, and ſtrife. Therefore cryed the Spirit, whatever ye do, let this be chiefly minded. For your liberty and redeeming Power lieth in this fair Lilly, ſpringing from the feeding Life of this bright Elementary Body: Which your Lord ſaid, he gave for the Life of the World; for hereby it can only be renewed again.

May the 3d. 1677.

This Morning being the third of *May*, ſomething more did open to me of the Viſion. That whereas I ſaw a Vail folded up by the two, who were in long Garments, girt about with Girdles, which I omitted before to mention: Who were figured out to be Angelical Meſſengers, ſent to draw away, and to wind up the Covering, that had overſpread the Writing; By this it was ſignified, that there was one remove made, in order to the underſtanding, and knowing, what was further therefrom to be revealed. For already there was much of the Vail removed, which hid the meaning of the Spirit in that viſible Writing: which alluded alſo to the Scriptures, but was now upon the removing, that ſo the true intent of the Spirit might come to be known. And further it was moved in me, why I could not read, when the Vail was removed, ſeeing I had found that favour as to have that covert taken off, that had darkned, and hid the Heavenly Myſtery from the underſtanding?

Why might it not be given me to know alſo, what was in that Inſcription?

Anſwer, To this it was whiſper'd by a ſoft voyce, that there was ſomething in that, which was yet to be kept ſecret; it contained that, whereof the Scripture had made no mention, and therefore it was preſented to me in an unknown tongue and language, which ſhould be learned in its time, and underſtood, being reſerved for its proper ſeaſon. For as there was a new ſong that none could learn, but ſuch as were perfectly redeemed from the earth; ſo verily there is an *everlaſting Goſpel* that none ſhall underſtand the language of, but ſuch as are made again all new, from this pure extracted matter. Which will be all ſpiritually organiſed: whence they ſhall be apt then to hear and learn, what is yet concealed by the Deity, for a future day of Manifeſtation. This is only your preſent buſineſs and work, to gather in more golden ſoil to inrich your Land, that your Lilly-birth may arrive to a ſpotleſs perfection. Then with clear Eyes ye ſhall ſee, what is written within the Table-mind of the Spirit, for this is the day, when there ſhall be no need of

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teaching one another. Wiſdoms-birth carrieth that Lamp, which never goeth out. All of her Births will have the light Element evermore encompaſſing them; ſo that whatever may come forth in Proverbs or Dark-ſayings, the Spirit of Wiſdom and Revelation is at hand to interpret. None of her Off-ſpring ſhall be brought up illiterate, but ſhall be taught in their own Mother-tongue, who ſhall come to be a People of a Pure Language and Seraphick Speech. Therefore ſaith the Spirit, conſider of all thoſe things, that may make you acceptable and meet here for it. For it is the Fathers pleaſure, that in this very Principle, this great change ſhould be wrought in reference to this immortalized ſtate. Upon this Birth then will be hung all thoſe ſparkling Stones and beautifying Gifts, that will be the true Royal Stamp upon you. But this caution take, be ſure to carry a deaf Ear to all, that will ſolicitate you herefrom. Remembring, while ye live in this Aery Region, the Prince thereof will readily mingle his corrupt elementary matter with your will Spirit; then in danger is all to be turned into a blank, as in Viſion ye did

ſee. Therefore watch and keep to that, which will keep your Lilly-birth herefrom.

May the 7th. 1677.

Being met together in the Power of the Lord, to breath out to each other, what was opened from this Life-ſpring; Juſt upon the concluding part thereof, I ſaw in Viſion, a Covering paſſing before me, the ground was ſcarlet all ſet or wrought with ſtuds of ſparkling Gold, with this word going along with it: Of ſuch like as this will be the Furniture of that place, where the Moſt Holy will dwell. Then in Prayer I had a ſuddain aſpect of a Countenance, who looked all pleaſant; and this word came with it, and ſaid, *Jeſus look upon them, and ſaid, Ye are not far from the Kingdom of God.*

May the 8th. 1677.

This Morning a ſhivering, influencing Power, and Preſence was witneſſed about my heart. After which this ſalutation I had, in the known ſpeech of that, which did ſo gird about the Intellectual Mind, uttering theſe words: wilt thou make a full diſpoſe of thy Spirit, Soul, and Body unto thy Lord, who is willing to aſſume all to himſelf, that he might make it his proper Workhouſe? But conſider well, and be not raſh in this thing: for if thou doſt contract to make all over unto me, thy true Immanuel, then nothing is henceforth hereof, to be parcelled out from him, who is come to be a Purchaſer for the whole; that none may come in for any part beſides me. For I have a ſufficiency of ſtock to ſet all awork. In this your Jeſus will be properly all, who well knows upon what account, he demands to have all turned over to him, to act, work, and do wholy after the pleaſure of his own Spirit. For while the exteriour Will, and the rational Mind with all their train

train of ſenſes, do but in part bare rule, and here up and down float; (though giving their Vote according to the moral and ſober part of things,) all thoſe muſt give place to another Birth, that will excel all this Righteouſneſs. Now you that are come to that degree of knowledge, as to diſcern the right-hand Gate from the left: Who have been ſometimes under the Diſcipline of the Spirit, as alſo ſometimes under the Gifts aud Powers from the Celeſtial Orb: to you then, who have thus taſted the Lord is gracious, can ye give up all propriety in your ſelves, to be in very deed no longer your own; Being come to that grown Age, as to make a true ſale of your ſelves to ſuch a Purchaſer, as is come to buy without Mony, or Price, or any thing of this Worlds Merchandiſe? You are now known to him, and he to you, who now proffers to give his own Life for yours. Oh who would not ſtrike up ſuch a bargain, as this is, that ſo henceforth for you to live, it may be Chriſt. Who will at another rate, manage your very corporeal ſtate, and upon much better advantages, then ye have done, while ye live under this Starry

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Regions influences, which is the light and might of the Man of Senſe and Reaſon, whoſe Sun muſt ſo go down, as never more to riſe. When this Day-ſtar appears in you, all the exteriour Lights will go out.

May the 9th. 1677.

This day my Spirit was caſt into a very ſerious and deep debate about that Propoſal, which was the other morning, ſo audibly made by the Spirit of our Lord Jeſus unto us. Whoſe Faces hereunto were ſet, and our Minds hereunto inclined. I had another onſet, by the Friend of him, who moſt willing is to become our Bridegroom. Who ſtill urged this thing mightily, concerning the actual paſſing away of our ſelves, ſo as to be entirely the Lords, moving it again in this word: Who, who can come as a very Chriſt to be, who ſtands in humane property, but thoſe who have bequeathed themſelves away, as to move from another Life, in which they may in winged Power go forth. I found my Spirit as in *Peter*'s frame, when our Lord re-

repeated the queſtion ſo often, and ſo ſuſpiciouſly concerning his loving of him: Even ſo verily, I found my Heart troubled, and my Spirit grieved, that my Lord did by his Spirit preſs this thing ſo hard upon me, as if my Love and Will were hereunto doubted of by this my Lord; from whom knowingly I would reſerve nothing, that could be demanded from me. Whoſe Love-fervour hath been ſo ſtrong, as to give away my whole Spirit to him, who, I do believe, will renew another more pure and powerful Spirit in us. Then was this by the Spirit further ſpoken in me, True it is, that thou loveſt the Lord thy God with thy whole Soul and Spirit, which is more then all Burnt-offerings or Worſhip, though ſpiritually inſtituted: yet this is not enough; For Love as it may work in an ardent Spirit, by and through internal flowings to the Object, may ſtop again: This many have reached unto, and yet have doubted in it again. Therefore God would have a pledge left in his hand, ſomething given him as a fruit of Love, to wit, Life it ſelf muſt ſeal the Truth hereof, as going along with it. Chriſt was put upon giving

giving this proof to his Father, not only in bare love, but by laying down of his Life, for which ſaith he, I am beloloved of my Father: *John* 10th. So as God had this proof from him, ſo he expects the ſame from you: who if you love the Father and Him, then his Commands will not be to you grievous. Ye will then obſerve all the Antecedents belonging to this Law of Love. Which Love rightly born carrieth a mighty force with it; it cannot deny, or keep any thing back from that which it is centred in: as hath been evidenced by thoſe great Saints, before Chriſt's Manifeſtation and ſince. As *Abraham*, he did unfeignedly love God, when he forſook his own People, and Land of his Nativity, to go where the Lord gave him a word of Command to go: yet this was not ſufficient, but ye did ſee God would prove him further, as in *Iſaac*'s death. Which when God ſaw, that he ſtopped not in that, which touched the very Life; nay then ſaid the Lord, Becauſe thou haſt done this thing, in bleſſing I will bleſs thee, I am now ſure thou loveſt and feareſt me, and therefore God will be thy exceeding great reward; which

which the Patriarck did fully witneſs in his day. Numerous inſtances might be added out of the Scriptures hereunto, as alſo the late and private experiences of holy Souls, that have been obedient to that true Prophet and Seer, that daily giveth, and maketh known the Councel of God. Under which ſeal opening, ye are come. To which Spirit of Wiſdom, give now an obedient Ear, ſaith the Holy and True. Upon this I made my application in great earneſtneſs, according to that Power and Life, that ſtirred in me; being greatly diſtreſſed to know, what was further to be given up, and parted withal, that conſiſted in the power of our own Wills; having gone far in the ſelf-abnegation, ſuppreſſing and keeping under the earthly part, that ſo ſin could not reign, but be kept under condemnation: So as to this degree ſome are come. As I was thus ſilently in the Spirit of my Mind parling, this word was uttered to me, All this is acceptable, but the very giving up of the Life muſt be, that my Name may be written in the very Blood thereof, and be returned in a Life-quickning Spirit again. Then will the property of that which

which was dull, dark, and corrupt become all light, vigorous, pure, and Chryſtalline, as the Spirit of Chriſt was in the Corporeal Figure. The ſame Mind, which only reſpects things that are above in the Fathers Kingdom of Glory is to be in you, as it was in Jeſus your Lord. For this is the ſum and head to which all Prophecies and Revelations tend, even the finiſhing of this Myſtery, Chriſt the Light, Wiſdom, Power, and Righteouſneſs of God: Which can be brought to paſs only by giving up, and laying down our Life, as to all ſenſitive properties; which is the higheſt, and moſt reſolute act of the Will-ſpirit to give its Name up thus and to ſubſcribe your Spirit, Soul, and Body in the Blood of that Life, that muſt die, that ſo Chriſt may be only alive in you. And albeit while ye are laying down with great reluctancy that Life, which is ſo agreeable to this terreſtrial Life; becauſe of contempt and diſhonour, that it ſuffers hereby: As your Lord in his Crucifixion went through ſo by your ſpiritual myſtical giving up your Lives, though as to this worlds eye in ſhame, rebuke, and weakneſs; yet in Truth and Verity, it ſhall riſe

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in Strength, Victory, and Power in Ghoſtly Majeſty, whereby ye will poſſeſs the Gates of your Enemies. This is moſt wonderfully deep, if it may be fathomed by the Spirit in you.

May the 11th. 1677.

My Spirit entred into a deep ſenſe, upon ſome occaſion that was adminiſtred, how apt it was for ſuch, who had taken upon them part of the Miniſtry to ingroſs and confine it to Perſons, and Sexes: and to bring down the ſuperior Spirit and Light under the inferiour Government of the low and mean Spirit, that reſpecteth man, and ſavours that Glory, which is after the Fleſh. For Chriſt told the Jews, they loved the praiſe of men, more than that of God, in that they ſought honour from one another, as the great and learned Rabbies, who in their high learning, deſpiſed an illiterate Chriſt, (as they called him.) From whence I did obſerve that the leaven of ſuch a Spirit might be ready to mingle with ſome in this preſent Age, though partly illuminated in and through the

the knowledge of the Myſtery of God in Chriſt: As I was pondering, I ſay, and conſidering theſe things in my Mind, and making requeſt, that nothing of the exterior might have wherein to glory; but that God would appear in ſuch, as little, and nothing were in their own account: and that all Fleſh might be ſilent, that Spirit might only go forth in its own Power and Clearneſs: Upon this I had a full guſt come in upon me, with this word ſpeaking in me, There is a Goſpel, that nothing of man ſhall mingle with: that ſhall only be intruſted with ſuch Child-like Spirits. For which nothing of the Creatures Teſtimony will be needed; for it will be the Breath of an irreſiſtible Power, of which none ſhall be aſhamed. Then was that Scripture the next Morning ſpoken to me, *Be not ſlothful, but followers of them, who through Faith and Patience inherited the Promiſes.* Which word was taken up by the Spirit, and ſpoken audibly unto us, upon the account of that, which opened before in way of Prophecy, as to that unmixed Miniſtration, that ſhould ariſe in ſome qualified for it. Of which much was revealed in the diſcourſive way of

the Spirit: that there was now given to all an open Door, that would look hereinto, from that in the *Heb. 6. v.* 11. where *Paul* directs this word in general to the whole Body, conſiſting of Men and Women, *And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope to the end:* Here is none left out, but both Sexes implied. Whoſe work and labour of Love in Miniſtring to their fellow Saints, according as they had taſted, and received of the heavenly Gift, God was *not unrighteous to forget.* Therefore from hence he did incite them to go forward, not excluding the Female, but laying it as a weight upon both Male and Female, as all one in the Spirit, to *ſhew the ſame diligence*, till they could get through the vail: where they might come to the lively Oracle; leaving the lower Principles and Adminiſtrations, as to the very knowledge of Chriſt in his firſt appearance. Who hath left the whole Creation ſtill groaning, and waiting to be delivered from the preſent mixed and imperfect ſtate. Such I mean in this Creation as are here foreordained to a more high grown ſtate, as to be minding and waiting for that bleſſed

bleſſed hope, and more wonderful and glorious appearance of Chriſt, no more to leave us in the weakneſs of ſin and corruptibleneſs. This hath had its long day in the world, its Sun is upon ſetting: and then but one ſhort interpoſing Night will be, before the everlaſting Goſpel-day ſhall break forth; whoſe Breath is at once all redeeming power. So it was further ſhewed me, that there ſhould not be another Chriſt revealed, but the ſame that was, in a more high and tranſparent manner. Who, as the mighty God and Saviour, is to compleat the work of Salvation through a more perfect Miniſtry, that ſhall be committed to elected Angels: that ſhall be ſent forth in ſuch a Goſpel-ſeal, as none ſhall be able to counterfeit. For this word as a ſecret, was given me to hear, That the Goſpel, that in theſe laſt Ages, ſince Chriſt was preached to the Nations of the World, was not of that force and might, as to overthrow the Seal of the Beaſt, and thereby to recover man out of his deep relapſe. For though ſomewhat of this all-powerful Goſpel did for a little moment after Chriſt's aſcention break through with the Holy Ghoſt, as

ſome firſt fruits thereof, yet it ſoon retired and ſhut up again. But the Spirit ſaid expreſly, Be ye of good chear, whom God doth greatly love: and know this gloomy day is far ſpent; there is but a ſhort night, before the everlaſting Goſpel ſhall break out. Then be ye Watchers till this Morning do dawn, put on your armour, and be not as others, who ſlothful are, not believing to ſuch a Goſpel-day. But pray that ye may be intruſted with the firſt openings of this Goſpel-breath; which will devour and lay waſte the Kingdom of the Dragon and the Beaſt; that ſo in the Power and Splendor of a glorified Chriſt, ye may come to reign on and over the Earth. This everlaſting Goſpel will ſoon gather in its own heavenly Train: but in Hope, Diligence, and Patience do ye remain for it.

May the 13th. 1677.

The Glaſſy Book.

In the Night when the outward Senſes were repoſed, I ſaw at a diſtance a reſerved or ſeparated place, which was as light as the Firmament, and there I ſaw the figure of a Book; it had no Claſps or Seals upon it, neither was there any thing therein written, that I could perceive; but the Leaves appeared all as tranſparent as the flaming light. After this came forth out of that bright Orb a Flock all in white Robes in a triumphant poſture, rejoycing about me with pleaſant bright Countenances, and would have me repoſe my ſelf in the ſame alacrity with them; but I was more ſad and ponderous, and could not move with that agility, which they did with their Airy Bodies. But I ſoon did feel a mighty influence from their Bodies; though at their firſt appearance, I was as one ſurpriſed: but ſuch was their great affability, and friendlineſs towards me, that in a little while I was in their

liberty, and joy. Which no ſooner I was made ſenſible of, but they told me they muſt withdraw unto their own place: I then deſired they would not leave me, but let me go along with them, which they could not permit at this ſeaſon. This brought heavineſs upon me again.

May the 15th. 1677.

Being together met, for the mutual enkindling of the Life and Power in each other, while the Doctor was breathing out what was given him from the Spirit: This voice uttered it ſelf in that time, *All fleſh ſhall ſee the Glory of the Lord:* ſeveral times it paſſed through me.

The next Morning the Doctor being at prayer, I heard mighty internal ſounds, and one diſtinct ſhout which was aſtoniſhing: which was ſo loud an acclamation, as I never had the like before.

May the 17th. 1677.

Then being in the Morning in prayer together, the word thus moved in me, ſaying, Let the Glory of the Lord return unto his Sanctuary.

May the 18th. 1677.

In the Night in my firſt ſleep, I ſaw the Doctor in a place wide and ſpatious, it ſeemed to have no limitation either by Walls or Gates; and I being alone with him, ſuddainly a great throng of people did come in upon us. So then the Doctor ſaid, this multitude will not be diſmiſt, till they receive ſomewhat of that, which the Lord hath made us Stewards of. Then did the Doctor preach that, which was of great force and power, ſo that they appeared to be very attentive thereto. Upon which I awaked, and the word ſaid, that there ſhould be a clear and pure Goſpel Miniſtry, not by man, nor after man, but by and according to the Revelation of Jeſus Chriſt.

May the 19th. 1677.

This Morning the Myſtery of the Glaſſy Book, which was revealed unto me, by way of Viſion in the 13th of this Inſtant, was opened very conſpicuouſly. For as I was walking in the ſolitude of my Spirit, this ſtirred again in my Mind, being preſented with this Scripture, *We all as with open face, beholding as in a Glaſs the glory of the Lord are changed into the ſame.* From whence it was manifeſted unto me, That this Book did repreſent the Spirit of the Lord Jeſus, which was the mirror, by which we only could ſee the Father's Glory. And further in that this Book was different from all other Books, becauſe there was nothing therein written; which was more marvelous, and gave me occaſion to query with my Lord about it: What this Book was, which had no Seals upon it, nor any engraving in it? Then was it thus reſolved me, That it was that which would put an end to all other Books: it was beyond all literal Miniſtrations, they would not be needed, when

when this Chryſtal Glaſs was revealed. This would be the ſum and ſubſtance of all Times finiſhing Myſtery; according to that in the Revelation mentioned, of the Book which was open in the Angels hand, which *John* ſaw, when the ſeven Thunders uttered their voices, and he was ready to write; but till the diſpenſation of the fulneſs of time, there was a prohibition. *The Glaſs* that compriſeth all Wiſdom, Knowledge, and Sight of Eternal things, being given forth or held out for ſuch, who do really prize the ſubſtance, which is the Living Word it ſelf; and that above all Shadows, Sounds and Declarations. Chriſt is to ariſe to them higher, from a ſealed Book to an open one, that is, from Letter to Spirit; giving himſelf not only as a Book to read, but to eat down. Ye ſhall taſt this Chryſtal Book, and thereby come to be in the expreſs clarity of it, all clear in Judgment and Knowledge. It will then be connatural to prophecy and reveal, whatever is ſeen in the Eternal Glaſs of all Wonders. Oh, not to hear only, but to live the Word of Truth: which is all ſweet to that part, which retaineth the Divine and Pleaſant Savour of God

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in his Tranſparency: but it is bitter indeed in the Bowels or Heart of the Earth, it cannot be well digeſted there; the operations are ſo pure, that it will work out the internall groſs matter, that hath the thick darkneſs over all brought; that ſo all of one entire clarified piece might be come in the Nature of that Glaſſy Book. Which is an all-ſeeing Light, from that one everlaſting day to ſee univerſally and infallibly? Then was it ſet much upon me, to ſeek when and how, and upon whom this finiſhing Myſtery might be witneſſed. For it did ſeem to me, that this would not be a diſpenſation till the *end of Time*; becauſe the Angel, who had the Book, compaſſing both Sea and Land, proteſted *Time ſhould be no longer*, then till the ſeventh Angel, be ready to ſound his Trumpet: which is not yet in any part of the Creation effected. Therefore this unſealed Book will be given to none, till the ſeven Seals of the Written Book be firſt broken up. Theſe are the Concluſions. that may be gathered from the Holy Writ. Therefore this clear and unſealed Book, as it alluded to that in the Revelations, may not be reached

unto

unto in our Age. So then to what end was this Viſion of the Book opened and ſhewn, if not for particular Propriety; that we might hope not only to ſee this Chryſtalline Book, but for to be the Glaſs it ſelf? Thus arguing upon, or from my inferiour Light, I did ſenſibly feel a more high and ſuperiour Light in that very inſtant of time overſhadowing me, ſaying, Will ye of that ſort alſo be? Do ye ſee this Chryſtalline Day ſo far off, as to give up the laſt breath of your hopes; as if God had ſet the bar of his decree here againſt you ſo as not to look for that Angel to ſtand upon your Earth and Sea with this unſealed Book in his hand? *Anſwer*, Far be it from you ſuch doubts to entertain, who have felt already the gathering together of this Glaſſy Sea, and commixture of it for a ſublime Body of Glory; which beyond the Age of all Time ſhall be manifeſted. If ye can but endure the purgation of the Glaſſy Fire, which will make ſerene and pure: for it is of the ſame Flame and inkindling Light of the immenſe Deity; ſo as it is there a bubling Spring of Fire, which will ſtrongly renew it ſelf in you. Oh pray, that

in

this Fiery Oven, ye may come to walk; that then nothing impure there may remain: but ſuch like burnings may all creaturely things devour, which cannot be a ſubject Matter for the heavenly Power to work upon.

May the 20th. 1677.

Then ſaw I in the Idea of Light, two great Fiery Wheels, with two more leſs. Which moved by them, that wrought unceſſanty: as a Clockwork; having their Spring-motions: and from thence the Chryſtalline Subſtance began to appear. Of which tranſparency, that which is called Wiſdoms Glaſs is made out. And none ever did, or can ſee, any part of the Celeſtial Beauty of Holineſs, without this Wheel come in them to be formed. Which was declared to me, to be the creating Power, and energy of God, who produceth thoſe little Wheels to work, act, and move anſwerable to the great ones. Then it was ſpoke in me, Behold and ſee in theſe Wheels, the whole foundation-work of the New Creation. For hereout will come that Spirit, who ſhall appear as a flaſh of Lightning,

ning, that will burn through Fleſh and Bones, Rocks and Stones, that will be all at liberty, reſting only in habitations of purity. Theſe leſſer Wheels care not to live out of the great Wheels, as the center of their Springing Life: which they will ſtill turn into; for they muſt all connaturally work, act, and move together. Then was it made out to me, that the two great fiery Wheels was the eternal out-flowing *Deity*; manifeſting it ſelf in the working Wheel: which preſents the clarified Body of Infinite *Wiſdom*, which moves always in Light and Fire-celeſtial; all whoſe works are wrought through Fire, becauſe of clarity. Then was it further opened, what the two other Wheels were in their property. The one was our own Eternal Spirit, as it is come back again to live abſtracted out of groſs matter and nature. The fourth Wheel is the Chryſtaline Pure Corporeity, in which this Divine Life-flaſh will move it ſelf conſpicuouſly. So as now all four will be inceſſantly in their working power, when Wiſdom's Glaſſy Book ſhall be found in any one. Which is as a new organical Body, that hath all radical Powers, and

Senſes,

Senſes, as a riſing Morning without Clouds; being as that Wheel, with Eyes fixed round about them.

May the 21ſt. 1677.

My Spirit upon this Manifeſtation ſunk down, as into a Central Flame, requeſting to abide in that, until *Jehovah*'s Wheel had abſtracted the groſſer part from my ſelf. Oh what can us ſeparate here-from, but the fervent burning of theſe Wheels? For the Idea's thereof by theſe Myſtical Similitudes are far from ſatisfying, without the very inkindling powers hereof be felt, that can only mount us from this Earth. Then was it revealed to me further, that theſe Wheels had not in any of theſe late Ages run in the pure fire of conjunction. For where all four are found in any one Perſon incorporating together, there Wonders will be wrought. For then Goſpel Miniſters will go forth, as mighty flames of Fire. Then cried I, Ah! my Lord, when, and in whom ſhall all theſe Wheels meet together? It was ſaid by the Springing word within me, that it would be accompliſhed in them

that

that were numbred in the *Glaſſy Book*. Which was not to be read, but taſted, and felt. *Therefore this Councel of the Spirit was given, that whenever we did feel in our ſelves, any breath of Sacred Fire riſe, which opens from the great Wheels: then our own Spirits, that is a Spark alſo of Celeſtial Fire, ſhould abſtract, and preſently herewith mix; and then poſſibly it may fall into the deep abyſſal center. Which will bring forth all theſe working Wheels in their order, which will work high and powerful. If ye ſteadily join all the force of your ſuperiour will, and in no part be divided, then will you feel theſe Wheels begin, to be in their ſeparating quality; burning up all that is not of the nature of the Glaſſy Sea. Then this Rule I alſo received, that we ſhould forbear to be drawers of water, from the Sea of this World; for that would quench, and damp this Fire, and eſpecially before it hath got the dominion, and maſtery: but then it is above all floods, nothing can drown it, when all Powers Celeſtial are united together. Another Rule given was, that we ſhould make daily application, for full vials of Oyl to be poured forth, that is, much of the ſweet ſappy flowings*

of

of the Spirit, as Rivers of Oyl: which will make all theſe flaming Wheels work up to a Seraphick height; ſo as hereby to look terribly for Glory and Beauty for Perfection.

May the 23th. 1677.

As we were met together at prayer, I had the preſentation of a Golden Cup, out of which did riſe a flame of Light, as Fire bubling beyond the Brim of the Cup, and it was thus ſpoke, *who ſo are able, let them drink of it.* Upon which I conſidered hereof, expecting a further explanation of this Viſion. Which this Morning thus opened it ſelf: that the Cup, which was all of Gold, preſented Chriſt in his pure Corporeity, who had been tried through all Fires, and thereby was made a meet Veſſel to retain the eſſential Spirit of the pure flaming Deity, that ſprings high beyond the bounds of humanity, as the Fire did above the Cup. Then it was revealed, and uttered by a ſtill voice, that as I did ſee the riſing of this Fire, even ſo ſhould be the flowing of the Holy Ghoſt. For it was his Fiery

Fiery Baptiſm, wherewith many ſhould be ſprinkled from its going out. Oh my Lord, why was this Cup tendered for thoſe, who were not able to drink down this Spirit of Fire? Would it might be our lot. Who ſurely would rejoice to drink down a full draught hereof. Oh dear Jeſus, that by thy ſelf thou wouldſt hand this Cup unto us: as once thou didſt in the figurative way to thy Diſciples. After I had much, after this manner inlarged my ſelf in Spirit to my God and Father, the Word then ſpake in me, Ye muſt firſt arrive to this Golden Degree: then ye ſhall be flowingly filled with this high ſpirited Flame. Chriſt the Lord is here fory our Example: *Now then take good heed, to thoſe great fiery working Wheels, which will frame for you this Golden Veſſel. Suffer gladly the mighty force of them, which will form this Golden Cup in each one; where the heavenly and pure elementary matter is prepared. Be only found in your diligency, and then your great Work-maſter will be under an engagement, to finiſh this unknown Myſtery.* That ſo ye may be Golden Cups of Bleſſings to your ſelf and others.

May the 26th. 1677.

In the night being caſt into a ſleep, I ſaw this Golden Cup again, which was preſented to my intellectual ſight, ſome days before, as I was in prayer. Now again paſſing from one to another, ſome few Perſons of us being met together. The Perſon that handed this cup to us, was in the Garb of an Officer, with a Gown; and when he came to give it to me, ſomewhat he ſeemed ſecretly to whiſper, which the reſt were not to hear: which I thought carefully to obſerve, but when I awaked, I could not remember any thing of the words, which I did believe was of concern. I only well retained the Miniſtrator of this Golden Cup, which did not flame out as it did before; but there was an Oyly Liquor of flame colour in it, which taſted like to pleaſant Wine. After I was come out of this Night Viſion, I waited, what would be ſpoken herefrom further to me: which interpretation was preſently given. The Officer perſonated our Lord Jeſus, to whom the great Majeſty had given the Power

Power of Adminiſtration. For there is no true Sacramental Inſtitution, but when he is preſent himſelf; who knows thoſe Sanctuary Veſſels of his own Body, that be thereunto affixed, and who are ſeparated from all common uſe. He walks amongſt the Golden Cups, to convey Flaming Spirit and pure Oyl of Light: he doth not put off with dead heartleſs Signs, but letteth in his flowing Nature as Spikenard; that when any have drank hereof, they do feel an inebriating Spirit, that burns as fire upon the Altar of their hearts: as a ſignal witneſs, that the right Adminiſtrator hath opened himſelf, in a Celeſtial Fire-ſpring. Which is the Pool of the Holy Ghoſt, from which every Sanctuary Veſſel is to be ſprinkled. Take ye heed hereto.

June the 1ſt. 1677.

This Viſion was juſt upon the Doctor's taking a Houſe.

THIS day I had a very deep ſenſe opened in me, upon a Viſion of ſeveral Pits, that were filled with muddy Water: ſo thick they were together, that my ſelf with ſome other Perſons, could not know, how to paſs, without peril of falling into ſome one or other of them. But our way lying through this place, we could no way avoid, but we muſt go through it. Which was very hazardable, irkſome and grievous: but through fear and heedfulneſs, watchfulneſs and prayer we did get through. And this word I did hear ſpeak, ſaying, This ſhall alſo turn to your ſalvation through earneſt prayer, from the ſupply of the Spirit of Jeſus. Then again this night I ſaw, as two of us were going upon our way with great earneſtneſs, to be at the end of our Journey, there fell a ſuddain ſhowr, and ſtopped us: ſo as we feared, leſt the night ſhould come upon us, before we ſhould

ſhould reach the place, we were deſigned to. This Viſion did plainly ſpeak out, there was ſome preſent danger at hand: which made me deſire to be apart, to know the mind of the Spirit herein; bemoaning thoſe Viciſſitudes, which might happen for our further probation. Then was it ſhewed me, that thoſe Pits which I ſaw, were promiſing advantages from the Earthly Region. Which ſtood open to plunge us into their deep Abyſs, as which would drown our ſuperiour Life in their muddy waters. For this word came to me, while I was conſidering hereof: Eſcape here for your Life ſake, for what have you to do in the way of the *Aſſyrians*? Upon which I prayed earneſtly, that we might be kept from the many evil occurrences, that might happen upon the removal, to an outward habitation; which I foreſaw might be hurtful for the preſent to our Spirits. For which cauſe thoſe things were preſented; for how would the Prince of this Earth, and Aiery Region triumph to ſee us, who have diſdained his Kingdom, and all the preferments of it, to be catched by any baits from it? For I heard this word ſay in me, there would be a great acclama-

tion from out of the bottomleſs Pit, could they but bury your fire-ſparkling life therein. Therefore fear always, while you have any thing to tranſact, where Satan hath to do.

Then as to the Showr, that came while we were journying on, it was opened to me, that as to the working-wheel of Fire, there might be ſome ſtop. For there was nothing more injurious than floods of Water upon fiery Wheels, that is, heavenly Spirits involving themſelves with earthly things: though good and lawful to others, yet not to us, who had the *Nazarite* Vow upon us; and under ſuch Laws and Inſtitutions, as were not made known to others. Therefore that which might be juſtifiable in them, would not be to us, becauſe under great Light, Revelation and Direction. The Spirit in us bearing witneſs hereunto, that is to be of great binding Force, and Powers, to keep us in all warineſs. Then is this word uttered, as I was hereof writing. You of all others, I, ſaith the Lord, have deſired for to keep ſeparated for my uſe: therefore take heed, what you let in to my Temple Body. Oh ſaith the Juſt One, that I could but

but have ſuch large Credit from you, as I had from ſome in paſt-ages; that could lean and reſt upon me, without the Crutch of Reaſon under their Arms. For alas! you are yet but as Children, that are not able to ſtand alone. You dare not truſt your ſelves upon the bare ground of Faith, and that makes you fly ſo readily, to what is before your ſenſible Eye. True, Oh Soul, thy terreſtrial man hath a near diſpoſition to the production of this earthly Climate, and runs thereunto upon all occaſions, as to its nouriſhing and providing Mother, knowing yet no better; having found all ſenſible ſuſtainment thereby, according to the manner of this fallen Creation. But know, you have a Mother of a higher degree, that is more true and natural to your Spirits: and ſhe would now you ſhould come to underſtand, and know her to be the Everlaſting Wiſdom of the Mighty God, that can do much above Nature and Creature for you: Who would have you deſert all other, and hear, and learn from her mouth; from which doth drop the Law of Love and Kindneſs.

June the 3d. 1677.

Upon this Manifeſtation and Councel of the Spirit, I found all my internal Powers ſtrongly knit together, to find out this more ſure and all-ſufficient Providence. For there was ſomewhat in me of Infinite Being, that was too great to be kept under the tuition and law of that, which was earthly and terreſtrial. From out of the bounds of which, my Spirit would break away, to live to obey that Law of Faith: which hitherto no Adeptiſt, that I know, hath arrived to. Which hath failed as to my own part, becauſe ſo oft have I given place to ſelf-reaſoning; being by a Foſter-Mother ſo long brought up in that way, that death it is therefrom to withdraw. But taught I am, not to favour my Life herein, though daily ſolicited hereunto by thouſands of Spirits. Who do cry, ſpare that delicate natural thing, which this world doth glory in. For indeed it hath carried all in a forcible ſtream: but now, in Spirit I do ſee, this great Volative will be dried up. For this Night I did ſee by

by way of Vision, a muddy Sea boyling as a Pot; but under it to my great marvel, there was an invisible Fire hidden underthe Mud and Water. Which I did view; thinking at first sight nothing less, but that the Fire would there be choaked: but it did get the Victory. And in the Morning, as I was hereof considering, it was opened to me, that this Muddy Sea was the natural rational Life, that must be purged by Fire; till all consumed it be in such, who like worthy Champions shall come to shew themselves, in the Life of Faith. I did also see a Clear Water separated from the Muddy Water: which by the Fire was driven upward, as if it had been a Spring. From whence it was given me to understand, That there was a pure Heavenly Matter, which when the Celestial Fire did work in any, it would separate from the gross and evil quality. This Muddy Sea was said to be the rolling Motions, that work from the common sense of earthly things, taken into the Mind: which makes it foul and muddy. Now what can purge this but fire, that lieth in the deep beneath: which gradually worketh through it, by virtue of an Eternal force,

and

and might, when once ſtruck in, by the Saphire Stone of the Deity. Then it inkindles every property, and becomes a pure Fire Element, which ſuffers nothing combuſtible to mix with it. After this I did ſee, when the Fire had got the maſtery of this pudled Sea, that it became all as a bright Firmament, and there ſprung up a wonderful Tree.

June the 4th. 1677.

The Saphire Tree.

In Viſion was ſhewn me a wonderful Tree, which was ſtrange and amazing, being out of the courſe of Nature of all, which formerly I had ſeen. The Body of it, was of the Fire Element, and the Branches thereof were cluſtered with various ſparkling Stones of all manner of Colours, which were of ſuch a dazling Glory, that nothing leſs, than the reflexion of this Tree could give the capacity of ſight. For as the day doth exceed the night for Light, ſo did theſe Stones for luſtre excel, what are of the choiſeſt of this Creation. It no ſooner appeared, but it did again diſappear: but it left its light Raies upon my Mind, for ſome

ſome certain time. Whereupon this word was ſpoken, *This is the great original Saphire-Tree, which as a Light ſpringeth up out of the Dark Valley.*

June the 5th. 1677.

Being much inquiſitive to have the Myſtery of this Oriental Tree, that ſprung out of the pure Element, opened further unto me; as I was waiting in the Fire of pure ſilence, it was revealed, that the Tree was ſhewn to make known, that this was a degree beyond all in Paradiſe: For no ſuch luſtrous Tree could be manifeſted in that Sphear. Trees of Life and Righteouſneſs might ſpring thereout, but this Tree was a Diadem of Glory, that doth grow out of the Element of the *New Jeruſalem.* Then was it upon my heart to plead thus with my Lord, Ah, my Jeſus, what doth this ſignifie to us as to our preſent ſtate? This ſurely preſents, the higheſt latitude of Glory, which thou thy ſelf art capable of. We have many removes yet ſurely to paſs through, before we can come to the Cluſters of this Stately Tree. As we now appear, what

what is more contemptible, and vile? And if ſo in our own Eye, what in thine? Therefore what Time will or may be allowed for our tranſportation into ſuch Fire Stones of amazing Glory. This and much more, which would be too numerous to record, was my Expoſtulation. To which the Spirit made reply thus, that this Vegetable Stone muſt have ſeveral Tranſplantations, before it could riſe, to ſuch a degree of Celeſtiality of Glory.

As firſt out of the dry, hungry, barren Earth to a Ground moiſtned with the dew of Paradiſe: there it hath a certain ſeaſon to work through, as a Plant of Righteouſneſs, ſending forth its fruitful operations according to the heavenly conſtellations, which work with it. It ſhifteth it ſelf into various forms, as the Center doth open for Multiplication of the Vegetable Life: to bring it forth into manifeſtation of thoſe more eminent Fruits of the Spirit. As in cluſters of Love, Patience, Meekneſs, Faith, Hope, Joy to perſeverance. All which are to ſpring up unto Perfection, as making way for a higher Transformation. For when theſe Fruits are grown to their full Ripe-

neſs

neſs in any, then expect ſuch a pure conjunction as doth make up the very matter of this *Saphire-ſtone*. Which may be adventured to be caſt into that moſt holy burning Element; that thereout all theſe may come forth, as one entire Body of Glory.

June the 6th. 1677.

This Morning, about four of the Clock, awaking with a raiſed Mind, ready to entertain diſcoveries from that inviſible Orb, to which my whole Heart tended to; I found my ſelf ſuddenly carried out of my animal ſenſe, and ſeveral idea's did open to me from the Upper Region. I ſaw in the Firmament of the Heavens Bright Figures, like Half Moons, and great rolling up and down of the Starry Heavens, which ſeemed to be in a troubled Commotion. Then there were great fears at the ſight hereof, among the lower Spirits of this Region. Then I ſaw ſomewhat like a Standard ſet up with a Writing upon it, proclaiming *War with all the Inhabitants upon the Earth.* And about theſe I did ſee Bows and ſharp Arrows,

Arrows; and becauſe I ſaw this Piller or Standard at a diſtance, I thought it was, or might not be real: and ſo I went to it, and touched it with my hand, and read the Writing, which was, *Controverſie with the Nations of the World.* Then after this, I ſaw the Clouds of Heaven paſs away, and various Perſons of great Majeſty deſcended down to the place, where the Standard was ſet, and they appeared, as thoſe that were Judges of the Earth. And two or three of them made towards me, to have ſpoke with me, and their Preſence was terrible, that I ſhrunk away. For my mean Corporeity was very inconſiſtent to their Glorious Perſonalities. And this word followed, This is the Lord, who after this Tribulation will come, with his Ancients to raign over the Earth.

June the 7th. 1677.

Then this word did ſpeak through me, *Haſte and paſs away from Paradiſtcal Righteouſneſs to* Sion's *Glory*. For let your Condition ſeem never ſo mean and low, yet verily deſigned ye are to work through all viciſitudes, till Palms of Victorious Glory in the hand of the great *Alpha* and *Omega* be given to you, which will make you to be the admiration of all in the higher and neather Regions.

Then theſe Rules were given expreſly in order hereunto.

1*ſt*. Suffer gladly the Tranſplanting Power to crop off all, what it finds ſuperfluous, dry, and ſapleſs.

2*dly*. Permit no other Pruning Hook to come near any Branch of your ſuperiour Life-trees, but that flaming word of the Spirit, that knows rightly to divide betwixt the dead and the living.

3*dly*. Seek and make application to the Moſt High, for an impregnable fence, while theſe Fruits are ripening, there will be

be required an invincible gard, or elſe the ſubtile Foxes and Beaſts of Prey may get in for to make ſpoil.

In the *4th* place, Then again watch not only againſt the Invaſions from what Miniſters from this viſible Principle, but from a near and more inward Center, whereout the Serpent may move, and twiſt himſelf, while yet you are, but in the Paradiſical Property. For in this firſt Tranſplantation lieth all your danger. Therefore if all the Fruits of this myſtical Life-tree, can but reach to a Golden Hue, ſo ſolid as to become a fixed Seed, then ye are out of all hazard and fear. But caſt this Seed into Earth, Air, Water, or Fire, it will attract to it ſelf, out of every thing a bright conſuming Glory. Then this word was added, ſaying, Weigh and conſider this myſtical thing; for here lieth the higheſt ſtate of Perfection. Obſerve, the Moſt Holy in all his removes, within your Heavenly Plantation: for every new ingraffing from the Mighty Arm of Power, will be an evidence, that he will not leave you, till Scions ye are made, as Branches of this *Saphire* glorious Tree.

June the 8th. 1677.

This Morning this word was given me to feed upon, ſaying, I the Moſt Holy will Tabernacle ~~with~~ with a Spiritual Mind. My Life and Peace as a Spring will bubble there. The carnal and earthly Mind is Satan's ſeat, the pure Mind is God's Throne. Now chooſe which of thoſe you will give place to; for accordingly your Mind muſt be ordered: If for the high and moſt holy Society, then all Spiritual. Then was that Scripture repeated to me, *For to be carnally minded is death, but to be ſpiritually minded is life and peace.* Which life of Carnality is enmity to God, who will be evermore a Stranger to ſuch, who ſhall know nothing of his Love, Joy, Goodneſs, Power, and Sweetneſs. For if they commune with earthly Spirits, and things of this terreſtrial being, then ſuch dark influences are left upon their Minds, as make them altogether unmeet to talk with God: or to take in of thoſe Species, which tend for transfiguring the Soul into a bright body of Glory. When the Mind is peſtered and

overcharged with thoughts, that tend only for this groſs elementary Life, there is no room for the Holy Ghoſt, that proceedeth and cometh from ſuch a wonderful being of holineſs, as the Father of Spirits is.

June the 17th. 1677.

I ſaw a Ball of Fire, and out therefrom went Flakes of Fire, and fell amongſt thorny Buſhes; ſo as they were no more: being conſumed by the Flame. And it was ſaid to me, theſe are the particles and diſperſive Powers, that will go forth from the ſubſtantial God head to devour the Shrubs of the Earth. Then after this internal ſight, I was as in a ſleep, where much combuſtion, ſtrife, and ſpiritual Labour, for the attainment of ſomewhat, that was of Eternal Conſequence. And ſuch was the clamorous onſet of earthly Spirits, that for a time, I found my ſelf ſunk down into a dark Vally. Upon which I awaked with great perplexity. Then after this I ſaw in way of Viſion, a rich Golden Sledge ſet up, and I was to ſlide down upon it:

And

And a voice cried, Fear not, for an end to all weariness and travel will come, when this out of the Heavens shall descend.

June the 23th. 1677.

Sarah *and* Abimelech.

This Morning as I was recollecting my interiour Powers and Faculties, which I found had been somewhat scattered, by being let out and employed upon secular concerns: and which I found was as going upon Thorns, grievous and unsavory; Upon this my Spirit made application, with Soul-meltings, for Life-recovery and restitution to those wonted familiarities, and divine discoveries; wherein consisted all my peace, life, and satisfaction. Upon which my care now was, how we, who were under a peculiar obligation, should discharge our selves of all, and every weight that had beset us. For it was presented to me, that while we were gathering together, what might accommodate our outward man, as *Paul* did the sticks to warm him after his perilous voyage; even so we upon necessary and lawful things being

employed, were in danger of the poiſonous Vipers, which would ſtick ſo cloſe to our hands, as we ſhould be conſtrained to awaken and call up the Moſt Holy Adjuring Power of the Mighty God. Whereby we might be able to caſt them off, before they infected our pure eternal Life-blood; that ſo we might proceed forward in our Spiritual Work. For this word was ſpoke, why ſeek ye to dwell in ceiled houſes, and let the moſt holy in your ſelves lie waſte? Then again this word met me, Take heed of the Commonſewer that corrupteth the whole Earth; that it break not in upon you. For it is a *Noah*'s flood: it will ſweep all away, that are out of God's Ark. Upon which warnings I guirded up upon my Watch-Tower, to hear what would be further opened to me. Having had ſomewhat yeſterday paſſing through me upon *Abimelechs* taking *Sarah* from *Abraham*: The Meaning of it was this day made out further unto me; the Spirit taking up that Scripture, as in way of a Parable, to ſhew us the danger in paſſing through with the Virgin Mind amongſt Foreigners and Strangers; though not intending to take it up as a dwelling

place,

place, but only to ſojourn as *Abaham* did in *Gerar*.

June the 24th. 1677.

Now after this manner the Spirit did parly or commune with me. Know, that ye have had a call to paſs out, from among the throng of the worldly Spirits; whereof *Abraham* was a type, whom God called to ſojourn as a Stranger, removing from place to place, till he did come to live alone by himſelf, and to be planted as a Root for a mighty Off-ſpring. Wherefore the Moſt High had deſigned him, and ſo *Abraham* with his *Sarah* went through the Philiſtines Country, and was in danger to have had *Sarah* violently taken from him, who was to bring forth the bleſſed Seed. Even ſo it was opened after a high myſtical manner, that this *Abraham* did repreſent the Spirit of Faith: whom God would bleſs and make fruitful through Marriage-union with the Virgin Wiſdom. And it was further ſhewn me, that there ſhould be a Male, and a Female, that would be made choice of, to bring forth an eternal ſpiritual Off-

ſpring for a true Church. Which ſhould be known from all others by terrible things wrought in righteouſneſs through the Ghoſtly Power breaking forth. And therefore note and obſerve, ſaid the Word of Life, whether or no, God in the Spirits voice hath not ſpoken to you, to come out of the *Chaldeans* Country; conſidered both as to the vain, evil converſations of Perſons without, and to internal Spirits within the Region of the Mind: from both which there is to be a real departure out. And as there are two Perſons, that are thus to be deputed viſibly, who are to withdraw, and and plant themſelves, as out of all other gathered Fellowſhips of the World: So are they to be extraordinarily endowed in giving proof of Love, Faith, and Obedience to him, that hath power thus to dignifie and make bleſſed. God knows *Abraham* was ſuch an one, as would approve himſelf in all perfect walking before him; and anſwer whatever Truſt was committed to him, by the Moſt Holy and juſt one: to keep every Charge, and Command given, as did appear, when he came out of his own Land, to go where he knew not. Now it was from hence

hence revealed, that *those who shall be counted worthy, to bring forth a pure spiritual Generation must come out internally, as well as externally from that Native Country, where numerous Spirits that have no Visible Bodies do dwell, and have their concourse in the Mind after a magical manner. Now here will be the trial, for to go through their Earthly Regions, and not be hurt. For no sooner did* Abraham *falter in his Faith through fear, but his Spouse was taken away*, which if he had kept up in the majesty and authority of Faith, and had owned her, then the dread of that Power and Spirit of Faith, and the Virgins Beauty and Innocency would have been upon *Abimelech*, so as there would not have been any attempt of that kind. From whence this was a warning councel in particular unto us: given in our present journying on, through strange People and Nations, which lie in our way, before we can come to *Hebron*, the City of *David* our King. And these are mystically opened from within us, as occasions offer from without. For the Prince of this World knowes, herein he hath great advantage, while but passing

through his Dominions, he will have one device or other againſt thoſe, who are deſigned to pitch their Tents remote from his Territories. Therefore he doth beſtir himſelf to raiſe all Forces to ſtop their Progreſs, that if poſſible he might keep them under his Arbitrary Power: Seeking always of ſubtilty to weaken the hand of Faith, by alluring away the Virgin Love, and ſo he would make a ſeparation. For in the pure conjunction of Faith and Love, they are knit together as the Bridegroom and the Bride, to travel together, till they obtain the promiſed Seed. To whom all excellency of ſtrength doth belong, and Wiſdom to govern thoſe Nations, that would uſurp an evil Power over the bleſſed Seed. *Oh, ſaith the living Oracle, take heed of denying your pure heavenly Mate: that is found in the comely dreſs of Love, Purity, Meekneſs, ſimplicity and holineſs.* For this is that vertuous Woman, who is a Crown to her Lord and Husband. *She will never depart from him; without ſhe be diſowned through fear, and incredulity. None ſhall imbrace her, but the Arms of Faith.* If ſhe at any time be violated from her

true

true *Abraham*, ſhe will be as the Ark, that will bring plagues and and death upon thoſe, that would engroſs her to themſelves from him, whoſe true Spouſe ſhe is. *Therefore conſider this, O ye, to whom this word and councel is given: Keep up Faith in its own true Royalty; Fear not Earthly Powers.* While ye muſt paſs through their Land, Truſt in *Jehovah*, your ſheild: Forfeit not that Dowry which the Virgin Spirit of Love will bring to you: Be watchful to ſtrengthen what is in you already wrought; that ye may not loſe what ye have thus far run, and ſuffered for: even ſo you will find the Sealing Power from the *Amen*.

June the 30th. 1677.

The Birth of Cyrus.

The Voice of the Daughter of *Sion* cried in me, what aileſt thou, who art travelling for the Birth of Power? Faint not, for it is a God Almightineſs; that will be the iſſue of all thoſe internal pangs, of her who is travelling in the greatneſs of his ſtrength. Every Arm of created Power is too ſhort to bring it forth. *God muſt bring forth God.* Then queried my Spirit,

Spirit, where, and how, and after what manner will be ſo marvelous a thing? Sure nothing of mortality can compaſs ſuch an Immenſity, as a Gods excellency in this World to be manifeſted. *No* ſaid the Spirit of Councel, *the Terreſtrial Man cannot have any ſhare herein*, either to conceive or bring it forth: But yet ſuch may be the high act of Love in the Moſt Holy, as to open his Mighty Name *Jehovah* through that mean form of Mortality, and ſend forth ſomewhat of a deified expreſs of his Exiſtency, in terreſtrial Creatures; ſo as to make them ſignifie unto the World, what power it is that moves through them. Who have been in ſtrong and unwearied travel, for this all-ſaving Birth of Almighty Power. For indeed ſuch a Birth is needed in the World, that may deliver from all the evils of it. There is nothing, but an Omnipotent Force will conquer the ſinful Authorities, that have been ſo long in Government over all the Creation. Therefore what are ye to look, and wait for, but the Birth of this Mighty Prince *Cyrus* to ariſe in, and to go before you; for it is by meer ſtrength, that he muſt prevail, to ſubdue all Nations, whether they

they be within or without. Many have been the forerunners of this by inferiour Births, which ye have paſſed through. As thoſe of Regeneration, and Divine Inſpirations, and Productive Revelations, all in order hereunto: But all theſe have been too weak and too ſhort, to deliver out of the Servile Spirit. The Babyloniſh Power doth yet keep and ſerve it ſelf upon you, and will not let you go free; till this Mighty Prince doth ariſe to remand you back unto your own Land, and native Freedom again. Thus I did evidently ſee nothing, but the all-ſaving Arm could pluck us back again. And moreover this word was with me, and in me ſpoken. Pray for the *Cyrus* + Might to be joined with the *Nazarite* Wiſdom of Purity: for without Power ye cannot perform any of my Pleaſure, in ſubduing the Babyloniſh Power, that hath enlarged it ſelf over the whole univerſal ſtate of things. It is well, for the elected ones in this World, that their Redeemer is now a Mighty King over all Kingdoms. And this day is drawing near for the revealing of this his ſhut up Power, that hath been reſerved with him in the Heavens. By reaſon of which, a

for-

ſorrowful bondage and ſervile Life hath been upon the very Nerves of the *New Jeruſalem.* Who are now ſenſible, and do now cry unto this Mighty *Cyrus* to appear, and to break for them this Babyloniſh Yoak: which hath made them ſo long groan, and mourn, as being made to ſerve with rigour under the Prince of Darkneſs. Who hath had a long Reign through his Agents in this Principle; but his Time is nigh worn out. Of which this is an aſſured hope, when a deep ſenſe is upon any of the Children of the Captivity: As upon *Daniel* and *Jeremiah*, *Ezra* and *Nehemiah*, who ſet themſelves to enquire for that *Meſſiah*; who is to reſtore, and gather together the Stones, for to build the *Myſtical Jeruſalem.* Verily to ſuch as do ſigh and mourn, for all the Abominations of Deſolations, which they ſee to be of Authority. To ſuch, I ſay, the Moſt High will have reſpect, not only to reveal, but to intruſt the Scepter of his Kingdom with them. Who, he knows, will ſway all in righteouſneſs, according to his own heart: They ſhall be his Kings and Saviours upon Earth. Yet once again, they who are of a *Daniel* Spirit, wholly addicting their Minds here-

hereunto, and in nothing elſe taking pleaſure, but in diving into the Secrets of the Moſt High; that if by any means they might find out the Jubile-year of releaſe, when the Mourning Tribes might return again to their own poſſeſſions; even they ſhall be choſe hereunto. Oh the wiſe in heart after this do look: waiting in true ſpiritual abſtinence, as *Daniel* did; that ſo eternal Secrets may be revealed unto them. Know ye how beautiful would thoſe be, who ſhall bring news, and glad-tidings hereof, from the Moſt Holy to the Mourners in *Sion*: That the Lord is indeed, without delay, coming; for a full and perfect Redemption to the Groaning and Oppreſſed Creation. Even ſo Lord Jeſus come quickly.

July

July the 1ſt. 1677.

THIS Morning, after ſome ſpecial Manifeſtations and intimate Communion with the inviſible Trinity, (whereby my Spirit was as ingulphed into this ſweet Celeſtiality, of that which paſſeth all underſtanding:) This word uttered it ſelf, Is it not good to dwell here, where the Covert is all Love, and defenſive Power? Oh call in others with thee here to meal, if you do delight to ſip of this Cup of Divine Pleaſure; and then according to the vigour of Spirit felt herefrom, diſpence hereof. And commend it to him, who is a noted, conſecrated Veſſel, to take in of the ſame, with the unknown Rarities: which the Father doth provide for his own Houſhold; that ſo no cauſe ye may have to wander, out of his rich and fat Paſture. While keeping here, your Shepherd will you feed, and by his Golden Crook will you guide, and tranſlate out of one glorious place to another, till ye ſhall come into the beloved City. This bleſſed winding in of my Spirit, was an introduction

hard uſage of the King of this Bottomleſs Pit: who would keep them evermore in bondage, and would not, that they ſhould ever remember, that once they had a pre-exiſtency in that Paradiſical World of Liberty.

July the 2d. 1677.

But now the Ancient Records are brought to Light, whereby it is given to the Wiſe among the Children of the Captivity, to underſtand their high and eternal Nativity; and that for the cauſe of ſin they were brought into this dark and evil Region: yet not ſo, as for ever herein to be included, till natural death doth releaſe, as they would perſuade. For no ſuch Decree did ever go forth from the Throne of the Moſt High. For after this dark griſled Globe, with its natural Inhabitants, (all which like troubled whirling Wheels do grind the Faces of one another) there ſhall another ariſe which ſhall ſet free from this Old Creation Captivity. Upon which there was a mighty cry, by ſome that here were ſealed to the day of Re-

 demption,

July the 1ſt. 1677.

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 demption,

demption, ſaying, Holy, Lord God of the Sabbath, let us come to reſt with thee. For in ſix days labour we have been, and now full weary we are of ſinful thrall and cannot; but remind thee of the promiſed Liberty, which is for to be brought to paſs, by the travelling Daughter of *Jeruſalem*. Then was portraied before me, a Mourners *Zion-eye*, beholding a bright flaming Globe: upon the riſing of which, the other Globe, like a dark Stone, ſunk down before it, into a bottomleſs depth. And this was in the ſight of the right-born *Iſraelite*, who here was ſuddenly ſnatched out, and tranſlated into a higher, and more quiet Sphere. Oh here was indeed the Sabbath of the 7000 *years*: all here were clothed in white, lying down as Flocks by their Shepherd of all Princely Might, all faſtned together in a Golden Chain: to ſhew, there was no more to be a dividing; for the Sheep never more was to be ſcattered out of this eternal Fold. For nothing, but Seraphical Pleaſure is here with the higheſt Peace, Joy, and Reſt from all former Toil, Labour, and Sorrow. *And the Law of God as a Gulf is here broke up, and drowns all in its own*

own Sea of Endleſs Love. This is what was preſented, for the inforcement of our travel in Spirit, for *Sion* deliverance, out of the *Babyloniſh* ſervitude, which now is throughout the whole World.

July the 3d. 1677.

Then was it with me to enquire with earneſtneſs, Oh my Lord, when ſhall be this *Zions* Reign? All things yet in viſible view appear in a dull ſluggiſh Poſture: The Prince of Might yet hath no Birth in the World, for to bring into exiſtency this New Creation. Who then ſhall be, the beginning of this Celeſtial World; ſeeing that from ſome one or other the Birth of this Creating Power muſt go out? Oh, by whom ſhall *Jacob's* Star ariſe, that is to bear the Scepter of Power and Dominion, that is to overturn the whole Scene of preſent things, which hath been under oppreſſion?

July the 11th. 1677.

As to this, ſome days after, I was anſwered with good and comfortable words: that we might not ſorrow as thoſe, who do ſee nothing of this riſing day. For while my Spirit was groaning in the Kingdom of Tribulation and Patience, I heard this ſweet ſaying, *The Birth is Love, That ſhall reſtore the Kingdom of Joy and Power.* And as it doth grow near, the Pangs of Love will flow upon you, which will be *Sions* mighty deliverance. *Therefore revive, when Loves throws do take hold upon you; for it certainly foreruns the breaking forth of the Son of Joy, and Strength*: who will rule the Earth, and eaſe the Nations of their Burthens, Griefs, and Torments. Then was ſomewhat opened to me of the Myſtery of a great Key, which I did ſee in way of Viſion, held out unto me; which was ſo great and weighty, that I made queſtion in my ſelf, whether I could carry it; and was loth to take the burthen of it, not then underſtanding the intent, why it was ſhewn and tendred.

But

But this Morning conſidering hereof, a voice did ſound through me, This is the mighty Birth-Key, which ſhall open the *New Jeruſalem* Glory. No terreſtrial Being can it hold: for it is all maſſy and refined Gold, that will open the ſevenfold Wonder, and unlock every unknown Treaſury, which hath been ſealed from the foundation of the World. Then was it highly impreſſed upon me, what this Key did further ſignifie unto us. Then another word did ſwiftly put forth in me, ſaying: Thoſe to whom this is given, will have power to bind or looſe, to ſhut or open, to kill or ſave alive, and alſo to charge or diſcharge from the guilt of ſin. For it is the Key of Knowledge, and ſound Judgment, and acteth abſolutely in the expreſs Power of the Moſt High, to fulfill every jot and tittle of his Eternal Will. God the Father will well ſatisfie himſelf in ſuch, whoſe propriety it ſhall be to poſſeſs this all powerful Key. Ah, my Lord, is there any now abiding in corporeity, that is ſo eyed by thee, to be an Inſtrument to act in the Power of this mighty Key? Sure no Prohibition, or Decree is gone forth, but ſome one or other may be deſigned by

thee hereunto in this Age. But then the Spirit ſaid, they muſt be ſuch, as are annointed with that high *Compoſition Oyl*, which at once doth clarifie, and perfume, as an attoning *Incenſe*, whoſe flame never goeth out, till this Key be wrought out in the Fire Center. Then was this word of Councel given unto me, Set a work all your preſent force and might: it will be worth the laying out all your coſt and labour hereupon. You have an all-skilful Guide, that is maſter of this Myſtical Science: but he loveth not to have to do with any Spirit, that is divided, with one Eye looking forward, and with the other backward. He knows he ſhall never have Honour or Credit, by ſuch as are halting between two Principles; ſometimes riſing up in the Fiery Wheel of Faith, then ſinking down in the Leaden Scale of Senſe, which bringeth back what Faith hath brought forward. Which is the great Energy, that giveth the formation, to this all-ſovereign Key, that is prophecied of; but none have been found here for worthily qualified of many Generations paſt. Therefore neglect all things of this low Region, that ſo you may make

make this, your entire buſineſs: From which let there be no ſtarting, as ye would enjoy the bleſſed Projection of this Key; that will open for you, and will unfold to you the 10000th Number in Wiſdom's Roll.

July the 12th. 1677.

As my Mind was contemplating of the great advantages, that an Eternal Almightineſs would bring in to ſuch, who would thereby endeavour wholly to deſtroy, and make an end of ſin: There was ſuddenly a very fit ſimilitude ſet before me, in order to this, to ſhew what would be effectual thereunto. There appeared a bright Jaſper Body, or Perſon, in the middle of whoſe Breaſt was ſet a Pipe of Gold Colour, and two more, each one out of his ſide; the one was of Scarlet Colour, the other White or Glaſſy. This was a very ſuitable Idea to the preſent concern of thoſe, who did know themſelves to be under a mourning ſtate of indigency upon an eternal account. For whoſe reviving this word did further proceed, Whoever

there be, who do thirſt to drink out here in nakedneſs of Spirit, let them draw near; for only pure, ſimple, naked Spirits can ſuck here. After this Voice, the Intellectual Spring did freely run, and made me capable of more deep reception, concurring with the true Inſpiratour: who did give me to underſtand the uſe and operation of theſe conveying Powers, ſhewing what the Virtue of each Pipe was. As firſt, that in the midſt of the Breaſt ſignified, the ſending forth the unction of Spirit: The Scarlet Colour'd Pipe the Blood, that is, the Life of the Heavenly Body, annexed to it. The third Pipe was the Chryſtalline Water, which keeps and maintains all in an immaculate Life of Purity. Out of theſe the Divine Nature is extracted. And who ever do not lay their internal Spirits to ſuck out of theſe Pipes, can never arrive to any ſtrong Spiritual Stature. For what doth it avail to have the knowledge and revelation of this in Myſtery, and be at a ſpiritual diſtance herefrom? If Jeſus, while in viſible Corporeity had not lain cloſe to his Fathers heart, drawing continually, although highly Fflenced in Spirit; yet he could never

have

have grown, if he had not derived freſh Infiniteneſs of Strength and Power to hold up the Godhead Soveraignity in the Manhood. *So likewiſe the Spirit herefrom did teach us, that we ſhould ſtrive to reach to the heart of Jeſus in Spirit.* Here did meet me this Objection, But how ſhall we thus abſtractedly have acceſs in our Spirits to our Jeſus, who is in his Perſonality all embodied in Glory, and we in bodies of Fleſh and Ignominy, ſo that we know not how to meet him? This Queſtion was thus reſolved me. Theſe Pipes, like *Jacob*'s Ladder, were fixed for deſcending Powers to deſcend through them. *It is granted, that we cannot reach up to our Lord, till we have a full grown Spiritual Body. Therefore* this myſtical way of conveyance is contrived to bring us up to that high degree of fellowſhip with the Trinity; though no congruity there be as to the viſible Body. *Yet there is that Spirit in us, which by the drawing down this Life ſuſtenance, may recover its ancient ſublime and paradyſical Body, which conſiſteth not of Fleſh, Blood, and Bones, but of an immortal Virtue, Power, and Strength; anſwerable to what will ſuit with the Heavenly*

Heavenly Jeruſalem *State.* Then was it further ſhewed me, That through theſe three Conveyances did run all and every weighty precious thing, that was now inherent in God the Son. For want of underſtanding, and not finding out the way of this mighty attraction from the head-ſubſtance, We have diſcovered the ſhame of our Nakedneſs; wearing only the vile cloathing which is infirm and weak, obnoxious to all evil, and death; fit and meet only to walk and converſe with Creatures of a mean and inferiour ſort, ſuch as this World is repleniſhed withal. But now a Summons is to call, and ſhew unto us what will qualifie and furniſh us out for a higher Society; as when the pure native Life of a compleated Chriſt is ſucked in by us, then ſhall we be, as he is not: longer in a condition of ſuffering, ſorrow, and indigency, but of God-like Authority. Which will be the Sealing Commiſſion of the Everlaſting Goſpel Prerogative: that will no more go forth in weakneſs, but in the finiſhing Power of a mighty Salvation. *Seek, and pray ye for ſuch a triumphant day.*

July the 13th. 1677.

We being met together in Prayer, owning and preſenting our many deficiences as to Spiritual Abilities; This word was ſpoke to me, Apply your ſelves to Chriſt your Treaſure, who is made of that Lineage and Nature, that he might conſider the better thoſe, who are of his own Spiritual Fleſh: For none elſe could ſo naturally care for them, as he, who had aſſumed that Nature, which was liable to weakneſs, temptation, and all diſtreſſes. And as your Lord Jeſus did out-grow all this, and ſwallowed up mortality, and all infirmities, by attending thereupon; ſo changing his Corporeity into an Ætherial Spirituality, whereby a Tranſlation was obtained by him into Mount *Sion* Glory: So was it adviſed me from that Spirit, that ſtandeth always in the Spirits Councel, That an expreſs charge was given by the Father unto the Lord Chriſt, to take care and provide for us alſo after the like manner: as having received all infinite fulneſs from the Godheads all-ſufficiency for the ſame; that

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ſo he might be able to do for us according to his boundleſs Power. And therefore he hath invited us to urge it cloſe upon him, our appointed Truſtee; that ſo we might be brought up, through all the ſeveral changes to the ſame perfect and all powerful degree, even till we come to poſſeſs the ſelf ſame beatifical Viſion of the whole Trinity in Glory. For it is ſo willed by the Lord your Creator, that he ſhould now raiſe you up, by his ſecret Spiritual Intrinſical Operations to his own Heavenly Stature; till that ye may be preſented faultleſs, as he himſelf is. *Therefore let none glory in Chriſt, as their ſaving Jeſus, till they can come to witneſs his Life-blood in them*, thus redeeming and cleanſing *them from every blemiſh. For till this be done, Chriſt cannot bring them into his Fathers preſence*, to ſit down as his Bride in heavenly places there with him. Now is there an open Door to you, ſet wide open; for you to enter through his re-entring into you. Make all preſent advantage thereof in him, who is your Spiritual Banker.

July

July the 16th. 1677.

Theſe weighty intimations coming from our Lord, are well worthy of all obſervation from us: from whoſe great Love they do come to perfect, what is yet to be done for us. For while the Ear of my Spirit as the Oracle of God, doth ſtand open, clear, and free, from the twiſting ſtuff of all low, imaginary things, the voice of the Moſt High, doth frequently cry through me: From whence *I can conclude, that the Spirit of Revelation is not in this Age altogether excluded.* For this word did thus a-freſh ſpeak to me, I the Lord's Annointed will give forth the reſidue of my Spirit: for which do ye, who are one in Faith, ſteadily wait. Then after this Voice, it was diſcourſed in the way and method of a Spirit, how that *the latter Crop of the Spirit ſhould be much greater and more plentiful, than what was in the firſt fruits, after our Lord's Aſcending: which was but as a flower or ſudden flight, which ſoon again ſtopped. For after the deceaſe of the Apoſtles, it ſoon began to with-*

withdraw; and a long reſtraint hath been, as to what they witneſſed in their day. All that can be ſaid of what hath been enjoyed by the higheſt order of Saints, ſince the Apoſtles days, is but a ſowing into the Spirit, through divine and radical Light entring in, for conviction, illumination; thereby to make the converſation more pure and ſhining, which hath been wrought from the belief of that Teſtimony, left by theſe holy ones, who were immediately inſpired with the Annointing. *Upon which, to this day, there hath been a total and full reſting, as if God had nothing more to reveal to all eternity to any. Which is not ſo.* For the Scriptures, (or rather the Spirit of them) did point out in them to a greater reſerve of Spirit, that was to be poured forth. But till then, ſaith one in his Epiſtles, Ye do well to take heed, as to a preſent meaſure of Light, which in this long and cloudy day ſeemeth great and luſtrous; *but there is a Star to riſe out of your own hearts, that may outſhine all, that hath gone before, if you watch to it.* The Viſion may there ſpeak, though it hath been hitherto ſilenced, and that partly through unbelief; *but*

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the ſame Spirit of Revelation ſhall much more in this laſt Age revive again. For through Grace and Love deeply imprinted, it is given me to believe in another riſing day of the Spirit, according to old and new Prophecies. *Some breakings forth hereof are already witneſſed.* And that we might have further grounds of hope, who do fly hereunto for freſh teachings and diſcoveries of the Mind of God; *I did ſee a Viſion of a bright oriental Star, which did ſpring, as out of the low center of the Earth, at which I marvelled, and I called one to rejoyce with me to ſee the Effects of this riſing Star: as alſo another Perſon to the view hereof, I did with joy call in. And we beheld it, till it did enlighten the whole Earth with its Beams: which it did caſt forth, as if it had been the Body of the Sun.*

The laſt Viſion of the Star explained.

This ſweet Manifeſtation, this divine Opening or Viſion was granted to me to view, that ſo the end, why it did appear, might be known. Firſt it was ſhewed me, that as the Wiſe Men did ſee in order to the Birth of Chriſt in the Fleſh,

Fleſh, his Star riſe, and go before them, till they came to *Jeruſalem*; even ſo this Star did in its riſing ſignifie the mighty Birth of the Spirit, which would open through the womb of the earthly property. Where the Spirit hath been long buried, and its Glory clouded as in the dark groſs Body of ſenſual Corporiety; but it will verily work it ſelf through. And the more wiſe and excellent in Spirit ſhall firſt ſee it, and feel its riſing effects upon themſelves, as their Birth-Star. Which ſhall multiply unto the ſeventh Number: which only qualifies to ſtand within the Circle Throne of the Moſt Holy. The ſeven Stars which are mentioned to be held in the hand of Jeſus, your mighty Prince of Peace, are to be diſtributed as the Badge, or Inſcription, of ſuch as ſhall be ſo perfected for a free paſs into the *Jeruſalem-glory*; there to be in Oneneſs with him, without robbery to their Kingly Prieſt, in all his Thronely Principality: and to be added to the enrolled numbers of the Ancients, which are come to be Victorious over the World, through great Tribulation. So ye will be followers of him, through this Riſing Star.

July

July the 17th. 1677.

The Seven Aſcending Steps.

This Morning the Living Word ſpake in me, Thou doſt not yet ſound the meaning, and depth of that, which is further to be underſtood of *the Reſidue of the Spirit*; but I am come to ſearch, and give thee further knowledge herein. As thus, the Golden Cask of this Rich Oyl hath been in part let forth: ſeven Pipes for the venting hereof, are as an Emblem to preſent the ſeven Spirits, that hereout do proceed. Now well obſerve, how many of theſe Spirits have been drawn out of the Golden Veſſel, which repreſents the Body of the Deity, either in the foregoing or preſent Age; and you will ſee, what is come, and what is yet more to come, till the ſeventh Number be finiſhed. Firſt conſider the Prophecies, and Promiſes, how they run in the Scripture Roll. The Spirit is diſtinguiſhed with ſeven Properties, or Operations, and Working-powers; each of theſe Spirits hath their Office and Miniſtration, as

dividing to each one in the Body of the Spirit, according to the meaſure of the Gift of Chriſt.

As *Firſt*, The Promiſe of Grace and Supplication is to empty out it ſelf.

Then a Spirit of Love, Joy, and Peace is the ſecond.

Thirdly, a Spirit of Conſolation, of Propheſie, and Revelation.

Fourthly, A Spirit of Councel and Sound Mindedneſs.

Fifthly, A Spirit of Truth, Wiſdom, and Knowledge.

Sixthly, The Spirit of Faith, for Heating Internally, and Externally, and doing thereby Miracles of all kinds.

The *Seventh*, This is a Creating Spirit, that goeth forth to give Being and Exiſtency to what ſeemeth not to be; it works on this hand, and on that, and yet nothing, which is inferiour unto it ſelf, can it ſee. It works all in a ſilent ſtill way: what it ſpeaks, it effects; and what it effects, ſpeaks forth what it is. It needs no Orator to go before it, to declare from whence this Holy Breath of Almighty Power doth move; it reſteth where it will, yet unſeen; yet felt, known, taſted to good purpoſe, where-

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ever it abides; it being the head principle Spirit that governeth and ſendeth out the foregoing Spirits, and uniteth them into one entire Spiritual Body. Now, ſaid the Moſt Holy Inſpirator, I have here ſhewn to you the ſeven Aſcending Steps, by which you muſt come up to your Manſion Glory, to your Throne Dominion; to be what you were deſigned for to be from before all Worlds. Come now, and ſee what proceſs you have made hereunto, and how many Degrees ye have taken. Comforted ye may be, who do aſcend up here together in Faith; though many attempts, and that ſtrong ones, have been to pull you down, and to prevent your further aſcent. But be ſtrong and reſolute this day, from that power already received; that you may go up, and ſtand upon that laſt paved ſtone of Wiſdoms ſtrength, and might. Which will bring Majeſty and Honour to you; but Horror, Confuſion, and Shame to what ever hath fought hence to draw, and plunge you in with them, into the dark center of this diſmal Sphere. The which evermore fear, and avoid as the Dragon's Cell, where he loves to dwell.

July the 18th. 1677.

This day much refreſhment from the bright beaming Countenance of my beloved Lord, through free converſe with him, came thereby to my Spirit. My Spirit being moved to plead propriety, in what the Father had given unto him. Whom after the way of Spiritual Sight, I did behold a ſmiling Face, looking through a ray, like to the Sun; and a voice ſpake, I will ſee you Face to Face, that you may hear my voice: then will your Joy be daily full. Then this word I did hear, It is well you now do believe, that all Spirit and Mighty Power is with me, to provide for thoſe whom my Father hath given me in charge. I am no engroſſer to my ſelf of this *Jeruſalem* treaſury, but do will, that ye ſhould be joint-heirs with me, in the ſame Body of Glory. *But it is the vehement, ſtrong, thirſty Ones, who can draw out that Life, which I now do live in, and that in the higheſt degree of Perfection.* Which makes me ſtand up in the head fountain-capacity to impower gifts of great conſequence,

ſequence, according as you are able to partake of them. Oh that you would lie cloſe in your Spirits, to that Breaſt which is in pain, by reaſon of its fulneſs, till it hath emptied it ſelf, with the ſweet luſciouſneſs of the Goſpel Milk. When taſted, it will make you be always lingring and ſtrongly deſirous hereof. The office of my Spirit is like a true and faithful Nurſe, to lay and to give the Mouth of your own Eternal Born-Spirit hereunto; but then of it ſelf it muſt draw, and ye muſt not be diſcouraged, though at firſt, it doth not come ſo fluſh. But ſome pains muſt be taken by you in this Spiritual Exerciſe, before the Breaſt of Life will open fluently: But when herein you have once got the victory, the Bottles of Heaven, will run free, emptying forth the very marrow and ſtrength of the Deity. What elſe think ye, can make great, ſtrong, and powerful in the Divine Nature, but this very Life-ſubſtance, which by the Mouth of the Spirit, highly magical is conſtantly attracting? Then will ye be anſwered, in what you have been ſo long in Soul-travel for.

July the 19th. 1677.

This word was with me early in the Morning, Paſs on ye Worthies of the Lord, through all meaſures of my Spirit, till you come to all ſeven Degrees. Reſt not in the ſhallow parts or ſtreams, before ye come to float in the place of the Broad-waters, where the Spirit will be to you unmeaſurable. For though it is an undiſcernable ſtrength, yet in it lieth the whole omnipotent force both of ſaving and deſtroying, creating and nullifying. This Power will be inherent in them, upon whom the ſeven united Powers ſhall reſt, and dwell. Which indeed will make you excel the very Angels, as to dignifying Power, which never was their natural dowry, as it was yours in the beginning; but that you have loſt, through ſin and earthlineſs entring in, which hath made you thus feeble, impotent, and weak, that you can do nothing, till theſe my ſeven Spirits do come, each one gradually in their courſe, to renew your ſtrength, *through the mutual concurrence of your wills.* Which

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to me, I your Lord do own, you have given in. Therefore my Spirit, I am moving upon the Face of your inward Deep, till the whole myſtery of the Celeſtial Figure ſhall again be reſtored. Therefore I am calling the Eye of your Minds inward, that ſo ye may take knowledge, how many ſteps you have gone up to this Throne, and ſo be encouraged to paſs forward. You are arrived to the third meaſure, which is the Spirit of Prophecy and Revelation: here is a pleaſant ſtanding, becauſe you have proſpects of the unknown Scenes of Glory; great advantage is from hence, becauſe you do live in the divine Idea's of what is contained in the inviſible Sphear. Yet far be it from thee, to take up reſt here, or like *Moſes* for to die in journying to the Land, where the *New Jeruſalem* doth ſtand. Yet four Miniſtrations higher there are, which have been ſeen in the Mount of Viſion. Who then now as high deſcended Spirits, will in mighty Faith attempt them, and renounce what ariſeth of fear and doubt? *As Faith and Love are the Wheels that do hither bring, ſo fearfulneſs and unbelief do the Wings of the Mind bind down.* Oh how ſlow

of heart have you been to believe, what of theſe Miniſtrations hath been ſo frequently propheſied by my Spirit? Come forward on, and put forth that little grain of Power, which you have already in your ſelves, and ſee what you can make hereof. The more you act it forth, the more it will encreaſe. For as the Miniſtration of Immediate Revelation doth more clearly immerſe you into the knowledge of what is unknown: So the Myſtery of the higheſt degree of Faith muſt neceſſarily therefrom begin to work, and that in ſuch a way, as may be a ſealing to what is revealed for manifeſtation. For a let into inviſible Species of things cannot but quicken up Faith, and make it ſtrong in God: by which it may eaſily, yea moſt naturally act, and go forth in miraculous Deeds; for confirmation to others of, what by a bare Teſtimony will not be believed in, a reſidue of Spirit. For this is alſo ſurely reſerved, which is the ſixth ſtep to *Sions* Glory. But before this can be perfected in any one, that do look Here for it, they muſt be of a through grown experience in the Life of Revelation.

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Theſe Gifts will not come down by ſudden ruſhing ſhowers, as it was in the Apoſtles times. But henceforth they will be Conſequents, which will follow thoſe, who do gradually grow up from the very Birth-day of the Spirit into all the ſublime perfections of Holineſs, as their conſtitution into a Chriſt-like Nature. For it is the Root of that Heavenly Matter, from whence Gifts of this kind do proceed, and will in ſuch pure and ſanctified Veſſels be inherent. For they only ſtand in the Light, Councel, and Will of the Trinity, ready to obey and execute his Will, here on Earth; as the Angels of the Preſence, who truly and faithfully do go forth in the Light, Power, and Force of the ſeven Spirits: whoſe fortitude it is to ſecure from all the wrathful conſpiracies, which are in this evil World.

July the 20th. 1677.

This day upon a foregoing Word, which opened it ſelf in me, as we were met together to breath the Life to each other, a ſuperaddition thereof was given me. The word was from that of Jeſus, crying in the great day of the Feaſt, *If any man thirſt, let him come unto me, and drink; then out of their Bellies ſhall flow Rivers of Living Waters,* (ſpeaking of the Spirit.) The Jews Feaſt being the Feaſt of Tabernacles, was highly at that day ſolemniſed; from which the Lord did take an occaſion to invite to another manner of Feaſt, preſenting himſelf as the principal Diſh to feed upon, and Well of Life to draw the Waters of Salvation from. It was again revived to me in this word, You are come to the feſtival day of the Spirit. Set by it, eſteem it: ſpare not to take your fill. Tell me, Oh ye that beloved are, what from this Heavenly Table, where all variety of Spirit is, what is moſt reliſhable to your Heavenly Palate? Had not I known you to have been in the vehement

ment hunger and thirſt after that Food which is all Spirit and Life, you ſhould never have drawn near to my Table. For to others this kind of Fare has been little underſtood, or taſted of; and therefore not deſired. It is the pure Birth of the Spirit, that can only live upon that, which is Spirit: as none can know the things of God, but the Spirit; ſo none can taſte God, but what is born of God. What elſe did your Lord Jeſus live upon, during the time of his abiding in the humanity, but the Eſſential Power of the Deity? He ſtill drew it in, as the Inviſible Bread of Life, which he had to eat that the World knew not of. Now ſaid the Spirit unto me, *It will be to you, according to what you believe or thirſt for, or after; whether for the Milk, or the ſtrong Meat of the Spirit.* For this is called the Feaſt of the Spirit, becauſe it multiplies it ſelf into Corn, Wine, Oyl, Milk, Hony, Marrow, and Fatneſs. There is nothing that can be named for refreſhing and ſtrengthning, which the Spirit of Jeſus doth not afford to the ſtrong in Faith. Then again a further Information was given, concerning the Miniſtration of Revelation; that though this Mount of Divine

vine Viſion, was not to be for ever the fixed Reſt, of ſuch who are under ſuch a diſpenſation, which muſt be owned as a high and rich Prerogative; Yet warning I had this day, hereupon, ſtill to wait. For the Spirit did expreſly ſpeak, that we were come, but to the ſhallows of that unmeaſurable Deep: our Feet did but yet ſtand upon the Golden-ſea brim, and that we muſt yet abide a while upou this Chryſtalline Stone, till launched into the deep ocean of all Manifeſtation and Knowledge, of what is within the Vail. Where all things of the Temple Glory are to be ſeen, not as in Metaphors or Figures, but in their own expreſs Beings, as the heavenly things themſelves. Then through the Oracle-ear, this word did ſound to me, Ye have not yet known, what it is to be wholly contracted into the Spirit; that is, as if you were without a Body of animal ſenſe, and changed into an unmixed Body of Spirit. For thus it was with *John*, when he ſaw and talked with the *Alpha* and *Omega*. Then the word of Jeſus was made good to him; as one of them, who did not ſee death, till he had ſeen the Son of Man in Majeſty, coming in the *New*

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Jeruſalem Glory. But this he could never have beheld, if he had not been changed, for the time being, into a Spirit. Which had ſo penetrated through his groſs material Body, as that he knew himſelf only in a Body of Light. Therefore he called it the Lord's Day; ſuch a day, as the dark Night of an earthly Body muſt fly away from: For it could not abide, when though, but in the Viſion of ſo immenſe a Glory, that diſperſing it ſelf ſo variouſly into the Images of what, ſo long had lain unſeen. Even ſo verily, deeper may be your entrance into the Heavens to hear and ſee, what there is reſerved, as your Dowry, among thoſe High-Throne Principalities, which *John* did ſee. Fear not, I ſay, through this bright day to paſs; though the night of your Body of earthly ſenſuality ſhall by degrees paſs away. Care not to hazard all that; ſo as ye may be taken up ſtill in the Viſions of the mighty *Alpha*, where new Scenes of Glory may open to you daily.

July the 21th. 1677.

As we were in Prayer met together, this word paſſed through me, which plainly thus ſpake: Theſe are the wreſtling Spirits, O Father, that will not let me be at reſt, till they have poſſeſſed the Kingdom with me. This word did not a little revive me, and added a renewed ſtrength to urge the more full Manifeſtations of this Kingdom; and that we might ſtill our force unite, who have been hitherto ſo proſperous in our way through recourſe by prayer. Which being done in Faith, hath great and mighty influence with God.

July

July the 22th. 1677.

This Morning I had this further Preſentation pourtraid out to my Internal Eye, The Figure of a Fleſhy Heart with many Eyes, and a Mouth, from whence iſſued out a white Stream like a Breath. From which it was ſaid, draw near, and receive in what floweth out here, which I aſſaid to do magically, as well as I could. Then when I was come to my inward underſtanding Spirit, to know what this might ſignifie, This word did paſs through me, This Breath is thy Spirits Meat, by which ye are to live day by day.

This Viſion contained very much in it: which was made out, as it was caſt up, and called over again in my Mind, afreſh teaching being herefrom given unto me. How this was the new Heart, which would be as the Well of deep Waters, in whomſoever it was fixed. Many were the worthy Properties, which do belong to this Heart: For it was the Figure of the very Heart of God the Son, lively diſcribed in the riſing *Magia*. Then were the ſeveral

ral Working-Powers and Properties manifeſted unto me; and I was alſo made to underſtand, what I never before did found. For it was whiſpered to my inward Ear, ſaying, Thou little thinkeſt, or perceiveth what lieth concealed within theſe Triangles. An immenſe Treaſury is here couched: Who can fathom his own heart, much leſs this, which is ſo all-ſeeing?

Now to give the ſeveral Properties of the Heart, full of Eyes.

Firſt Property. No ſlumber doth happen on them at any time. For ſlumbring and ſleepy Eyes argue a ſtate of weakneſs; but theſe are perfect Eyes, ſtrong Eyes, in their full ſtrength and clarity.

Second Property. They are watchful Eyes, waking Eyes; looking every way unto the heights above, and down to the depths beneath, and to the bredths, and lengths of what in all the World are ſeeable.

Third Property. Theſe Eyes are diſcernaing, and piercing Eyes: The wonderful excellency of theſe Eyes is this, becauſe their faculty is to pierce into things

things ſo, as nothing can be hid or concealed from them. This all-ſeeing Heart, was with the Prophets of old; from whence they were called Seers. When *Gehazi* would have hid from *Eliſha*, the gifts of reward received from *Naaman*; ſaith *Eliſha*, went not my Heart with thee? There is no hiding from the Eye of the Heart. *Samuel* from this inward ſight could tell *Saul*, that his Aſſes were found, and how that he was deſigned for a more weighty buſineſs, than to look after them; having the matter of a Kingdom to propound to him from the Lord.

Fourth Property. The Eyes of this Heart are clear, ſingle, pure Eyes, and purged from every Mote; It is the peculiar property of this Heart to ſee God: and this Heart hath a Mouth in it to ſpeak from; and it ſpeaks to the Moſt Holy: and it hath an Ear to hear alſo therefrom. So that it is both a ſeeing, hearing, and ſpeaking Heart; therefore God ſets a value upon ſuch a good Heart. Such a Heart *Caleb* had, and *David* had: which Heart much anſwers to God's own Heart; for it is God's own Heart, in man's Heart. As it was ſaid

by one, We have the Mind of Jeſus: it is as if he had ſaid, we have the Heart of Chriſt. *Therefore the New Covenant runs all upon a New Heart*: Gods Heart, in man's Heart, making man's Heart a New Heart. All the Revenue of Eternal Life is Entailed upon what iſſues from a renewed Heart, made new from God's Heart, indwelling in man's Heart. Here verily you are come to the grand buſineſs; for what the whole tenure of all Prophecies and Promiſes points out unto, is to this ſeeing, hearing, and ſpeaking Heart: as it belongs to the New Creature, which is God's Heart in Man's Heart, making it a new Heart. For God's Heart, or Chriſt's Heart, is the warm Life-motion, that floweth through man's own inward Heart. Thus God's Heart in man's Heart, makes man's Heart a new Heart, and a good Heart: and makes man's Heart a ſeeing, hearing, and ſpeaking Heart. When man's Heart is made ſingle, clear, and pure, purified from every mote of imperfection, and from all ſin and ſelf; then it can ſee God, and hear God, and ſpeak to God. For it hath the Heart of Chriſt in his own purified Heart. *David* foreſaw the worth of ſuch a Heart, when he

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ſo earneſtly prayed, for the creating a clean Heart in him. It is a meer act of Creation, by firſt raiſing or putting forth a power to diſſolve the old dark earthly ſtony Heart: which the new Heart of Chriſt muſt come in the place of. For there cannot be any agreement betwixt them, while they are together. For till the old Heart is worn out by degrees, Oh, what ſtrife, war, and contention is between them, ſo long as the earthly part can hold it out, (as is found by the Saints experience) till the Heart of Jeſus comes fully to be fixed in the old Heart. Then from the ſight of Chriſt's Heart-Eye in our new Heart, the pure Life will ſtir eſſentially: and ſuch Spiritual Motions will ſpring, as great Peace, Love, and Joy will come in upon you, as a bubbling Water of Life.

Fifth Property. From Chriſt's Heart in a good Heart made good, the new World, and the Nature of Paradiſe is placed there; and this new World is always provoking the good Heart by internal Species of Heavenly things, generated therefrom, anſwerably to what the Mind is employed upon, and raiſed up into. As in an old unregenerated Heart, this earth-

ly World is placed in the midſt of it, provoking the Mind with thoſe earthly ſpecies that riſeth from it to a cloſe with them: So here, new Idea's ariſe, and are abundantly brought forth from the Divine and Heavenly World, placed in a new and regenerated Heart. Which the Spirit of a good Heart feeds upon miraculouſly, while this Worldly Heart doth ſee nor taſt nothing hereof. So ſtrong, ſo high are *Zions* Walls that are built for theſe holy Hearts, that no groveling Spirits, nor low earthly Hearts can taſt any thing of their Seraphick Life. Whoſe natural ſoil it is to live like the Hearts of Beaſts, breathing after their periſhing Fodder, and ſenſual Pleaſures; but this Heart from Jeſus in a Regenerated good Heart is created for better things. It knows its own true temperature to be ſuch, as can no more luſt after, what is terreſtrial. Becauſe it hath been ſo much touched upon by the Divine Flames of the moſt Holy Altar. Becauſe alſo it hath been ſo often impreſſed from the ſealing Powers of the Deity. Whoſe breath doth ſo ſtrongly move, as to maintain upon the good Heart a pleaſant ſoft Fire, burning as a ſignal Witneſs, that a Sacred Preſence

ſence liveth there, for whom is provided the beſt of Celeſtial Chear. Alſo becauſe the creating Word may ſtill renew, a freſh Life, with all its ſecret, and unknown Retinue of pure Spirits, that may be refreſhing to the Solitary: who indeed have made their choice to live in the Heart of Jeſus, till with their inward Eyes they have ſpied, where that only maſſy Gold-ſtone of all-working Powers doth lie. Which is only founded by theſe Hearts: but to raiſe up this all-golden Power is not found out by them, till they are come to have more innate Union and Communion with this Heart. For by virtue of their Co-Union, there will be co-working. For thus it was betwixt God and Chriſt; there was but as one Heart betwixt them, in which they did in all things agree. From whence it was ſaid, hitherto the Father doth work, and I work: that was by a mutual agreement, going out in acts of Power, from deep Councel and Wiſdom, as foreſeeing all events of things. So it will be between Chriſt and a Chriſtian: when they have co-union of Heart, then there will be co-operations together between Chriſt and a Chriſtian. Co-union of Heart, is when Chriſt's

Heart dwells in a Chriſtian Heart, and the Heart of a Chriſtian is one in Union with Chriſt's Heart. Then will follow intimate communion, and co-operations in harmony together.

July the 23th. 1677.

This word run through me, as a burning ſtream, ſaying, Seek, make out with all ſpeed for a partnerſhip with this perfect, and all-powerful Heart. For it will not only diſcover a Spiritual Subſtance by a Reflective Light; but it will give an Inherent being in it ſelf. Hence it is that Wiſdom's Pearly Stone doth ſhine, and hence all her Divine Magia doth work: Let it not ſtagger thee, that little hitherto thou couldſt do as to works of Eminency, that might demonſtrate the Heart-Power of the Deity. See what wanting hath been; the Heart of Jeſus is a Seal muſt be ſet upon thine, that what as his, may be thine in an abſolute propriety. Such an innate life of conjunction will be of moſt wonderful conſequence. Conſider now then and know, nothing is more expedient, than to be found in this moſt

moſt perfect and all-ſeeing Heart, that all you do may be wrought herefrom. Then further it was teſtified, that it was not the ſudden flights of the Spirits up into this Heart, which would do or perfect the remainder of what was to be finiſhed. For in that, there might be an uncertain motion; as our own Hearts ſometimes being up, and then again down: by reaſon of which ſo little hath been brought to paſs. For a ſteady Heart and Mind is Wiſdom's Pavilion where ſhe dwelleth. Therefore this caution and word of Councel, the Spirit did give, that when carried up at any time by the Spirit, into the Heart of Jeſus, there to fix for ever, and there to abide, till ſo knit, as Twins of Hearts to grow up together in, then Powers and Gifts there will ſpring.

July the 24th. 1677.

The word of Admonition was given unto me: Take heed unto the Spirits Doctrine, and continue ſtedfaſt in the things, which ye have learned, and have been aſſured of, knowing of whom ye have received them.

From theſe words it was ſhewed me, that it was not ſufficient that we were under the diſtillings of the Spirit-doctrine to drink it in, ſo as to let it paſs away again; but this word of Truth was to dwell, and to be deeply rooted in us, as it is brought forth into a plain diſcovery, by way of Precept. For in this day, the Word of the Lord coming to any one immediately, is ſo rare and pretious, that God looks that they whom he ſhall herewith favour, ſhould more than ordinarily ſet by it: and wiſely obſerve, and make great improvement of this more excellent Miniſtry. *For every ſlight neglect, or diſobedience is weighed over, as done againſt the Love, which not being anſwered by the fruits of Love again, will cauſe the Spirit to retire to its own center.*

center. Therefore henceforth live by every word that ſhall proceed from the Spirit.

This Councel did very much reach my Soul, engaging all the Faculties of my interiour Mind, leſt at any time I ſhould let ſlip any word ſo expreſly ſpoken unto me from the Spirit; for it is love, and grace, worthy of all acceptation. And I muſt own it is good dwelling under the droppings of this Fruitful Bough, which is loaden with all ſweet Hony-dewes; that no ſooner are touched with the twig of Faith, but the Eye of the Heart is both enlightned, and is therewith highly refreſhed, as with its true natural food. Therefore One, many Ages paſt, experienced this, when he cried out, *Oh, how ſweet are thy words unto my taſte, yea, ſweeter than hony unto my mouth.* The reſpect that the Moſt Holy, and Worthy Ones will have for this Living Teſtimony, will be evidenced by a diſreſpect and a real diſguſt to whatever, is not given out from a freſh annointing. For the Right-born Spirit trieth all by its taſt; it can know old ſtores that has not that juicie Life and vigour in it: like Fruits that have been long plucked off from the Tree, or like

a Flower

a Flower that hath loſt its true Life-ſcent, by being cut off from the ſpringing Root; and ſo both Fruits and Flowers, though once freſh and good in their proper time, yet when laid up, and their moiſture gone, and dried up, are no longer ſo. And this is well known and diſcerned by ſuch a Spirit, as has liberty to go into the Vineyard, and Garden of God to pluck freſh, and gather according to preſent ſpending. And although there has been a living upon an old Store laid up, yet know it is not to be ſo always. The ſeven years Famine of the Pretious Word, and Miniſtry of the Spirit is come to an end with ſome already. Who have made uſe of it for thoſe ends deſigned: which was to ſow their ground with it, and that by the hand of the true Seedſman, the Spirit, who hath made choice of good and well-prepared ground to caſt in that, which will, bring up a freſh Crop of Spiritual Plants, and ſo ſtill. As it was in an inward Idea ſhewn me, A Field of Corn, when ripe, it ſheds it ſelf into the ſame ground, out of which it ſprang, and ſo renews Food again: Even ſo the Eternal Grain of the Living Word ſowes it ſelf, and thereby we have

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it freſh in all its ſpringing variety. Now who once have a Seed of a right kind, and a Ground or Holy refined Mould, choicely ſeparated from all vile and earthly mixtures, they may promiſe themſelves ſuch a wonderful rich encreaſe, as thereof not only to feed the Mouths of their own hunger, but may furniſh others with this Life-bread, which ſpringeth out from this Celeſtial Grain. Which will not come up barely as it enters into the pure ſoil, but it will be ſtill ſhooting up and altering it ſelf till the groſs Body of it be changed into a more excellent property: even ſo the Celeſtial Grain ſown in good Ground will not come up bare Grain, but it will bring up with it the Stalk of Plenty and Fruitfulneſs with it ſelf, even the one Stalk with ſeven ears; which number ſignifieth the ſeven Spirits before the Throne, in which ſubſiſts Perfection.

July the 26th. 1677.

I ſaw in the Night Viſion, a Meaſuring Line, and it was in the hand of a Child, who hereby was to fathom a deep Ocean. Over which ſome were deſigned for to paſs, and were commanded to follow this Child, clothed in white Linnen, in a ſwiming poſture without fear. For there would be no danger, ſo long as the Child, with the Meaſuring Line, went before us, as our Guide. Then anſwered my Spirit, I am not skilful to ſwim over ſuch deep Waters, as theſe are, and how may we truſt our ſelves with one, that ſeemeth to be of ſo little ſtature as that of a Child? Then when I came to conſider of the Viſion, I was made to underſtand the meaning of it: Why a Child muſt be the Guide and Leader of ſuch, as were to ſwim from one meaſuring deep to another; till they had reached to ſtand upon the Rock, where the everlaſting hidden Power was. Then ſaid the Word, know thou herefrom, that it pleaſeth the Ancient of days to take up the form of a Child, to ſhew there muſt be all Innocency,

cency, and Paſſiveneſs, no reſiſtency nor repugnancy of Will for contradiction. God will fill ſuch with a Spirit unmeaſurable, and make them skilful Guides to launch the Ocean deep, to fathom the ſecrets of the Immenſe Treaſury: None can be Swimmers here, but ſuch as little are, who are come back to a Child-ſtate. All that are within this Compaſs of the Meaſuring Line, are ruled to ſearch out, what its Length ſhall give forth day by day. For that Ancient Spirit, which was ſaid, did move upon the Face of the Waters to bring forth the firſt Creation, doth now move through a Figurative Body of a Child-like Spirit, to fathom that Wiſdom, Knowledge, and Power, as may bring forth the New Creation. Which is to be more ſplendorous, than all foregoing Monarchies, which have been known in all Worlds. From this then learn who they are, that ſhall be greateſt in Truſt, Power, and Dominion; and who are to have the Golden Line of the Spirit committed to them: even the Child that is clothed in white Innocency. of which Child-like Spirit, you are taught hereby to be.

July the 31th. 1677.

This Night I dreamed of a Perſon, that was unknown to me, who came, and put a Piece of Mony in my hand, and ſaid, go with this, and recover that Eſtate, that hath been ſo long kept out of thy hand. I was much taken with the kindneſs of this Stranger: and as I was conſidering how to effect it, I awaked. And thereupon found my Spirit, in a diſpoſe for Prayer, breathing forth according to the preſent ſenſe that was upon me; and indeed it was a mere Ghoſt-like Power that moved me, and made requeſt freely in me. After this my Spirit ſunk down into a deep immerſement, with ſomewhat of a high Celeſtiality: that I felt as a Covering upon me, which drowned all my outward ſenſe. During which time, the Heart which I had formerly ſeen as in a fleſhly Mold, was now preſented with a Golden Caſe on it. Which was ſome few days paſt intimated, or called by the name of a Caul of the Heart. Upon which I had ſeveral matters of im-

portment

portment glanſed in upon me, which this Morning were more clearly made out in the Divine Magia. This Heart thus clothed upon, was preſented in a wakeful Viſion, as the piece of mony was in my natural ſleep, and I heard this word, ſaying, Oh, here is incloſed within this Heart, that which will fetch back all thoſe riches of eternal ſubſtantiality, which was forfeited into the hands of the great Landlord, who is Owner, and Poſſeſſor of Heaven and Earth; and is relapſed ever ſince *Adam*'s day. Which none from his time could ever buy out the full and perfect Revenue hereof, till a Marriage Union was entirely made with this perfect Heart. Which was thus further amplified by the Spirit, That the Heart was of it ſelf to be conſidered, diſtinct from the Caul, ſo figured out in a fleſhly form, as it firſt did appear unto me. Which ſignified the gift of the New-born Heart, for ſoftneſs ready to take in what Impreſſions, the Creator would make upon it. Meekneſs and Gentleneſs being the matter of its Compoſition, its Element which it liveth in, is the Water of Life: from whence the Pulſe thereof doth beat and work. It

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ſwims in its fire-ſpark of Life in *Shiloh* Streams of all Love and Joy; and ſo it is ſuckled with the meek Water of Chryſtalline Purity. Which rendereth it meet for to be the Eternal Virgin, that reviveth again in Mother *Eves* place. Somewhat of the Root of the firſt Created Matter, being left in *Adam*'s Line, and Poſterity: which, in ſome, who are foreknown in the Love-decree, will have it awakened, and thereby obtain it through ſtrong Attraction, which can never ceaſe working through internal violation. Which indeed proceedeth from the Fountain-Heart of Jeſus, that now ſtands in the room of the degenerated *Adam*. Who by dividing from the Heart of God, had loſt his ſpiritual force and might for communication of Goodneſs to his Off ſpring. So that there muſt of neceſſity be found another way of conveyance, to feed and ſupply the awakened Hunger, which is very myſtically introduced in. None can any thing thereof diſcern, but ſuch as are centered in the very Life-vein of the Holy Trinity: from whence the true feeling and feeding is known. The Talent that Chriſt makes mention of is thus to be underſtood.

ſtood. A ſpark of Celeſtial Life is to be found in the Embers of Naturality in us: which being ſought out, and found, and ſeparated from what would have extinguiſhed it, then becomes deſirous of an Inkindling. For if it abides alone, it will die: therefore it would attract a help for to maintain its Life, which is only to be had from the pure Altar-coal. Which muſt alone feed and increaſe this Spirit of Fire-life, which mutually coworks in order to the great deſign of a Chriſt-like Perfection, which fallen man is to be raiſed again to the enjoyment of. Now this word with great Power was ſpoke unto me: Be ye, whoſe Sparks of Fire are added to your Perſons, by the inſpiring breath of Al-mightineſs, ſtill ſo induſtrious as to recruit, and gather in, what hath been (even before you were viſibly exiſting) unadviſedly run out, and loſt of this weighty Subſtance. Which I, the Spirit of Jeſus, am come to tell you is yet recoverable: as you do ſtick and cleave to me in that all-furniſhed Heart of moſt purified Properties. Then I your Golden Caſe, as a defence will be, to ſecure your ſpringing Treaſure within that Heart-excellency,

which will advance you to a much more higher ſtate than that of the firſt *Adam*'s degree. Oh, how will it make for the Praiſe of the Head-Power, and Prince of this New Creation to rake out of the dark Embers of Terreſtriality, ſuch ſparkling Diadems of Glory? Therefore ye holy Ones, this is well worthy of your perſuit. For what a dignity will it be for you, not only to recover in, what your firſt Father *Adam* loſt, but to come into an Augmentation in a Spiritual State? And as you are now ſunk down ſo many degrees below the Paradiſical Life, to your ſhame and great debaſement: So by virtue of this renewed Heart, annexed to the Golden Caul as its Habitation, ye ſhall riſe ſeven Steps beyond whatever your Predeceſſors knew in Paradiſe. For had they ſtood, but in this Innocent Hearts Unity, they ſhould have known greater tranquillity in a God-alſufficiency, and would have been more ſatisfied in an open Viſion of Glory. Oh, my Lord, thou bringeſt wonderful things to Light: and haſt added hereby a new Life to our Hopes; therefore we will be encouraged, onward to proceed, this perfect Heart for to attain. Which is

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to be ſeparated from all Hearts, that are centered in the groſs ſenſuality: and which are circled about with the Gall of bitter Enmity unto thy Nature; which is all Gentle Meekneſs, and Seraphick Purity.

Auguſt the 1ſt. 1677.

THIS Morning there was preſented to me, being the firſt of *Auguſt*, with ſome other Idea's: Three diſtinct Hearts. The one was a dark ſtony Heart, it looked like a piece of Fleſh, that was dead and rotten; upon which did faſten many grievous Serpents, that fed upon the fleſh thereof. Then I ſaw another Heart, that had all the pleaſant aſpects of a Face, with Wings faſtned by the Ears: wherewith it did fly away from the diſmal Heart, up to another Heart, that was fixed in a bright Orb; it being all in Charity, ſending forth ſtreams like Gold to relieve the other Heart, which did fly unto it. And it was ſaid in my hearing, Theſe are the Streams that ſhall for ever make glad thy Heart: becauſe thou haſt from the Vile Heart fled away. Here is Life-food for thy Heart everlaſtingly, therefore with it ſtay.

Auguſt the 7th. 1677.

As I was caſting up in my Mind the neceſſitous ſtate that all mankind was plunged into, and why it ſhould be, that that there was no difference made, as to the Juſt and Unjuſt, but it fell alike to both, as to all external things: Nay, that the Unregenerate did much more abound with all this Worlds goods, than thoſe who were of the Spirits-birth; I found a great diſſatisfaction in my ſelf, why Infinite Wiſdom ſhould ſo permit it; ſeeing that thoſe who are of a ſober, mortified, and watchful Carriage, Life, and Converſation, ſhould not have the Soveraignty and Lordſhip over what in this Principle might ſerve their more ſuperiour Life. Hereupon I ſunk down into the quietneſs, expecting ſome Reſolve might hereunto be given. Which by a certain Dialogue betwixt two, I was given ſomewhat of the myſtery hereof to underſtand. The One of theſe two appeared in a bright Ætherial Cloud, in Perſon: The other in a Humane Shape, but all like putrified fleſh, unſound, of

an *Egyptian* hue or colour. Oh ſee, cried the Bright One, into what a ſtrange degenerate Life-being art thou become? What makes thee come ſo near to face me, who am in a clear Body, that can have no fellowſhip with ſuch dark Bodies? Then ſpake that deformed One, which was the Prince of this World, I have aſſumed this Body of Deformity, of which it was promiſed, thou great Prince of Might, Glory and Majeſty, ſhouldſt ſet free out from the imp iring Element, which hath brought all this uncomlineſs. Then ſpake the high One, What further haſt thou to charge me with? Go forward on. For I know thou art come to upbraid the Son of God. Then rowſed up the Accuſer like a Lion bold, and thus wiſe did ſpeak: Oh thou great *Melchizedeck*, where is the effect of thy Redeeming Blood, as to releaſe from this Vile Body, that is obnoxious to all Maladies, as to Complaints of Penury, and Diſtreſſes? Even whereof, thoſe that are given to thee, no more be exempted, than the Children of my Kingdom. Nay, they are neceſſitated to come oftentimes for ſuccour and ſupplies to relieve their exteriour part: or elſe their very

very animal life might fail and die. Entitled thou art indeed to be that Shepherd, which careth for thy Sheep: but they are found ſtragling, and ſhifting up and down, even for their temporary ſuſtinance. They are apt to crave among thoſe of my Fold, who do make no pretence to any thing, which is brought in by the Spirit of Faith. Such who are of my Lineage, go upon a more ſure way, proſpering by their induſtry day by day; they, as the Palm Tree, do flouriſh, and ſpring through all Toyl, and do wait, and ſo become Honourable, and great in the World. While thine, as poor Abjects, are the ſcorn and deriſion of all my Kingdoms. Preferments debar'd from them; they have looked long for the day of Jubilee, when they ſhould return to their great Lordſhips and Dominions: but nothing hereof is yet ſeen. Even they, who obtain the greateſt Friendſhip with the Almighty, nothing hereof do yet come to know. Where is now then (if thou a Mighty God and Saviour art) any thing ſignal for the Complainants, that are in diſtreſs in Bodies yet ſo groſly Corporeal? So that no diſtinction is made from mankind in com-

mon in any visible Power or Dignity. As to this, my Off-spring do much exceed thine. Therefore I need not fear, but my Kingdom will yet encrease, while thy little Flock are kept so low, poor, and needy in this Region. Here ended the Serpents expostulation with the Lord Jesus.

August the 8th. 1677.

The Reply of that Bright Spirit against whom the Charge was.

O Satan, thy Nature is to vilifie, and to strike with thy Scorpion Tail against my Head-soveraignty, pouring out Floods of Contempt; which do rebound back to thy self. Now to answer thee in all particulars of thy Charge.

First, As to thy assuming the Figure of that Vile Body, which is compacted all of putrefaction: for this thou dost upbraid me, that I do it not transform. Now though I stand not liable to give any account to thee of my Will and Pleasure herein; yet for the sakes of them, who have been hereinto inquiring in fear

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and humility, and have heard this thy ſevere Charge, I ſhall Anſwer. It is then Objected, As to that ignominious form of Corporeity, which the Fellow-heirs with me do bear: upon which a tranſmutation hath been expected, that yet no ſuch thing doth appear, but they do ſtill expire in all things like others.

Anſwer. *There is good cauſe, why it hath been ſo hitherto; becauſe the Fire-ſpark of the Deity hath not burnt through in any, for the conſumption of the droſſy part: meeting ſtill with cold muddy damps, that have often choaked the Life-flame; which is caſt in from thy ingendring property.* Who, ſince *Eves* day, art upon the revenge to ſlay, and deſtroy that which remains of the Heavenly Matter. Thou haſt had thy inrode, as a ſubtile Spirit, for to prove and tempt all of her Race; propounding this as an impoſſibility, ever to ſee corruptibility made ſublime. Thou haſt by thy craft thus raced out that grain of Faith, that ſhould produce this White Lilly Body. For my way of redeeming proceeds from within the Heart-center: Thereout my Birth-Life ſprings, and will ever diſplay it ſelf through Soul and Body in fiery ſtreams.

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It is a deceit to believe, that I am come to redeem any other way. I ſhed my Blood to purifie and cleanſe the inward ground; that ſo the godly Plant of Righteouſneſs might grow thereout, whoſe clothing is of unchangeable Glory. For my own Life wrought it ſelf thus through: while I was found in the earthly mould, the inviſible Perfect thing could put tranſparency upon the elementary Body. So no other way can I bring any to my own transfiguration, but by the ſame inkindling, and by the Spirit ſpringing up gradually. All of this kind will be underſtood, when the Wheel of the Will ſtands free, and unclogged of all the Serpents ſuggeſted incredulity tending hereunto. Who would have the Heart-purifying work evaded, and us to look for Redemption to come, as a violent ſhower to waſh away the Vile Body at once; which is contrary to my working method. Whoſe internal Operation is to ſet free that, which is under great labour and ſtrife, to get up to a flower of rich ſcented Glory. Againſt which, O Satan, great hath been thy deſpight.

But

But now as to the Second Charge, *That my Sheep are put to their ſhifts: and how that I ſuffer them to be expoſed to great neceſſities, ſo as to have their maintenance out of the Store-houſe of thy Kingdom, or elſe their corporeal Bodies could not be ſuſtained.* I Anſwer, It is true, O Spirit of Subtilty, that mine are expoſed to great ſufferings and trials; or elſe how could they be conformable to me their Head? There are alſo many conſiderable Reaſons, why for the preſent time it ſhould be ſo. But this Weapon of thy Charge will turn againſt thy ſelf. As,

Firſt, If they were not to be included with the univerſality in the effects of that Curſe, that came upon all *Adam's* Line, *Thou, O Lucifer, wouldeſt have had ſomething to have alledged, as to God the Righteous Judge; that he would be partial to a certain number, in ſecuring them from all of this Worlds Calamity.* Therefore the Father hath in wiſdom permitted it, that thou mayſt have nothing to accuſe the Juſt One. As in *Job's* Caſe, thy envy was great, becauſe he was perfect, and upright. And being but in a flouriſhing ſtate, as to Honour and Riches,

Riches, and all fulneſs from this Creation; What advantage didſt thou take thereby? Remember that word, *Does* Job *ſerve God for naught, is there not a hedge made up of all plenty and good things about him*? So then if mine elect ones were not in common with thine, to take their lot, thou wouldſt have whereof to glory in: *but now thy mouth muſt be ſtopped*, in that thoſe, who belong to me are more deeply exerciſed in all ſuffering neceſſities, *as daring to hunt after nothing of this Worldly Pomp.* Whoſe Eyes ſee through all theſe contemptible things: And as they live in me, they are in-ſeeing into another manner of Sphere, wherein their Portion is. *Yet know, they ſhall loſe nothing by their being humbled*, through manifold diſtreſſes, and penury, while they are in Child-like ſubmiſſion, and have hereby accepted the chaſtiſement, that is due to their lapſed ſtate. All of which kind ſhall ſo operate, as to work out their freedom, when I have proved them by all the evil conſequences of the Curſe; ſo as that I may ſay, they have been tried through all Fires. Fo ſo it doth become mine all for to be, as weighty ſtones of Gold.

Then

Then was this Diſcourſe maintained in my hearing: my Lord ſtill taking occaſion to reſolve my doubts, and ſatisfie my queries. This Word was uttered, But what thinkeſt thou, O proud Prince of this exterior World, who ſo many Ages haſt by thy Agents lorded it over my Heritage; If that thy time is near upon expiring? In that I ſhall call thee to an account, who haſt abuſed thy Soveraignty. For all who have been intruſted by thee, have been cruel in their Arbitrary Government. So that Injuſtice, Oppreſſion, Pride, Self-love, and Vain Glory have born the ſway to this day. Therefore it is no marvel, that thoſe who are as the Pearl in my Eye, have been in ſuch diſtreſſes; and oft-times forced to gather up the ſcraps, which thy voluptuous Brood do let fall from their rich furniſhed Tables. This hath been long permitted, but now *I am come to tell thee, that thy Leaſe of Years is near worn out, when thou muſt give up to me the Kingdoms of this World. Who will ſeek out ſuch, as ſhall be after my own Heart; that ſhall raign over thee, and thy Hierarchy on this very Earth. Know ſuch I have this very day in my Eye.*

Who

Who are Meek, Patient, and Lowly, and who have been proved *Job* like, ſuffering the loſs of all, that pleaſurable has been as to this Worlds eſteem. Theſe have ſtood againſt all thy malice, and envy, which hath been poured out by Inſtruments ſo aſſumed by thee. Theſe are thoſe to whom the Dominion ſhall firſt come, and ſo by degrees run through, till this World ſhall be no more thy Region. For the Kingdoms of this World ſhall be given to the *S*aints of the Moſt High. Then thou and all thy ſin-loyal ſubjects ſhall be aſhamed and confounded; gnaſhing their Teeth, when they ſhall ſee thee put out of all power and authority. And thoſe who have followed the Lamb faithfully through the Kingdom of Patience and Tribulation, ſhall be thus rewarded with Crowns each one, as from the annointing Power, conſiſting in the Holy Ghoſt. Whoſe day of Almightineſs ſhall here be to the choſen known.

Auguſt the 10th. 1677.

This Viſion was ſhewn me. I with another Perſon was aſcending up towards a Mount, which was all green: and we were diſcourſing, if we could come up there, how we ſhould then have eſcaped, what we ſaw cauſe to fear. For I did ſee many Vipers lie in our way; and one did ſeem to faſten upon the Heel of my Fellow-traveller; which I ſet my Foot on, and ſo eſcaped from it. And as we paſſing ſtill on, after ſome ſpace of time, there fell a Dark Miſt, ſo diſmal as we could not ſee each other: which was very rerrible to me, for we had loſt each other; but I ſaw it diſſipated, and the loſt found again.

Upon this was opened unto me, in what danger we were. And it was ſaid, Pray; for there is Cloud of Temptation, that hath already eſſaid, that the work might be retarded. Moreover this word was with me, Riſe, *O Abigail*, with Wiſdom and Might: and give out what thou art withal repleniſhed; and thereby ſtop the enſuing Flood. For all things

do

do conſpire, from the Dark Kingdom, to keep you from finding the way to my Holy and Separated Choir. Therefore thoſe dark Fumes and Smoak will riſe, that ſo you might not find your way into that munition-ſtrength, where ye will be ſecured out of all peril.

Auguſt the 18th. 1677.

After this I had a word followed me: crying ſtill in me, *Turn not out of the way of the Spirit.* Which the Morning before was in the Scripture Phraſe given to me, *Walk in the Spirit, or elſe it will little avail you, to have tranſient viſits from the Spirit, only to give councel and inſtruction; if it be not in every jot and tittle obeyed.* For *walking* implies that primarily. Then was it ſhewed to me, where, and what were the Walks of the Spirit. Firſt they were walks very high and remote, and private. *The Region or Climate was ſo pure, that no groſs earthly Spirit could have any conſiſtency with it.* Then it was ſaid again to me, that ſuch Spirits could only live here, that had their firſt inkindled breath from this pure Element.

And ſuch as are born again out hence, *can well agree with no other Air.* Theſe pleaſant walks of the Spirit, are all very lofty: and thoſe, who ſtand in the low bottom of this Principle, cannot ſee into that pure Sphere, nor yet be walkers there. For they are among pure Spirits, all of one ſort, ſuch as *Joſhua* was to have the priviledge to walk amongſt. If he would walk in the ways of the Moſt Holy, and keep his charge, and abide in the Inward Court; The Angel proteſted, he would give him walks among thoſe who ſtand by the Lord. Which was no ſmall preeminence, thus to be among the Triune Society. Even ſo it was to me teſtified, That if we would but keep within the circle-walks of the Spirit, we ſhould be converſant with the Trinity. And hereby it was ſaid, we ſhould eſcape the hurtful influences of thoſe, who walk and live after the fleſhly Birth. *For what we are converſant withal, ſuch we are:* For *whether Spiritual or Carnal, according to either, it leaves its impreſſion readily.* Therefore this word came expreſly, *Know and keep Company with your Bridegroom's Spirit: That will bring you into high and worthy acquaintance indeed.*

Now then conſider, ye ſtand now betwixt two Croſs-ways: the one is on the Right-hand, the other on the Left; the one aſcends, the other deſcends into this Worlds deep. Now *there are thoſe, who would keep their walks in both theſe ways; ſometimes they would be ſoaring up to God's Holy Mount, then deſcending into the Foxes holds, and dens,* where all unclean Spirits are. And ſuch as are of *this ſort will never make any riddance up to the Mount of Glory.* Therefore this word of Loves advice I give, ſaith he, that is the way of Truth, to you who are called out of the Worlds walks; That you ſtedily keep your Eye, where the Spirit doth make his Tract for you; and that you do keep on your daily pace. Follow ſtill the Meaſuring Line, that doth aſcend ſtrait upward. For there is no admittance herefrom to turn aſide, becauſe great loſs will be ſuſtained. To go backwards and forwards can produce nothing but wo and ill; For *no progreſs can any ſuch make in this Aſcending State.* And as theſe walks are high, ſo they are very private, and reſerved. No evil Eye can eſpy the Roads of the Spirit. What of groſs Corporeity

can

can pierce into this bright burning Element, where the pure in heart walk? A ſtrong encloſure here is, ſo as no Beaſt of Prey can break in to diſturb the ſolacements of ſerene Souls, that have got in here: they are ſecured by Cherubims, who hold out for their Guards Flaming Spheres, that ſo they may reſt void of fear. Then as to the pleaſantneſs of Walks, they are all ſmooth and plain. A ſound bottom they tread upon, being all paved with ſolid Gold; which is ſo tranſparent, that its very reflexion gives light to walk by. Then again of each ſide, ſuch Plants do grow, as are known by Name: They be moſt odoriferous, ſending out ſuch ſweet perfumes, each Flower ſpinging out of the Spirits Root; ſuch as Joy, Peace, Love, Meekneſs, Gentleneſs, and Faith, with all tender Compaſſionateneſs, encreaſing to all perfect Good. *You may eaſily know, when you are in the right Walks, by theſe ſpringing Fruits on either hand of you:* and by the high Throne Powers here greeting you with freſh and new diſcoveries of their Kingdoms Secrets. *None that have walked here, can ever more deſire to turn aſide, becauſe they can ſee, taſte, and*

feel (in their degree) what the very Trinity can make them bleſſed in, from what they poſſeſs in themſelves, as immenſe Joys that are unknown: of which ſome daily droppings ye will ſtill meet with. For as ye do abide in the Spirits habitation, Worthy things ye may expect, which your Father doth ſecretly keep in his own Breaſt, as ye are made meet for them. To which end I will open a burning Spring within you: which through a ſoft breath of Celeſtial Air, ſhall maintain heavenly clarity. Then will your God walk abſolutely with you, and will be henceforth no ſtranger to your habitation. *But then watch to it, that when he come, he may find you waiting there,* within that pure and all-indurable burning Sphere: ſucking and drawing ſtill in the freſh guſts of Endleſs Love, which may work up to a refining Element. Whereby Paradiſe that hath fled away from this Principle, may now again bud forth, and recover you out of the Curſe. This is the very way hereunto; therefore, ſaith the Juſt One, take all heed to keep in the Spirits Walks, as you would ſee that renewed ſtate of Liberty, yet once again revealed in you.

Auguſt the 19th. 1677.

There appeared to me two Trees, the one in a Field, the other grew under the ſhadow of a mighty Tree, as in an encloſed place, with a Wall about it, that was all ſet for Fruit: the other was all bloſſomed, but on a ſudden a ſhaking Wind came, and blaſted the whole Tree, while I was viewing it. Then it was cried in my hearing, Tranſplant this Tree, or elſe never to Perfection will any Fruit come anſwerable to that Tree. Let it be fixed under the warm ſhade of the almighty Tree for fruitfulneſs. From this preſentation I was given to underſtand ſomewhat, that anſwered to that matter of doubt, which was often raiſed in me, what was the Reaſon, that ſuch a fair progreſs ſhould be made of growth, in this Tree richly flowred from the very Life-ſap with beauteous appearances. Which in way of ſimilitude anſwers to the ſtate of a Soul, that hath the Life-root in her; but its plantation being out of the warm ſhelter, ſtanding bleak, and open to the ſharp blaſts, on every ſide

cold ſtorms beating upon it, cuts off the tender Bloſſom, which would come to ſubſtantial Fruit. This was ſhewn me to be the very cauſe, why ſo many holy good Trees of Righteouſneſs, could not reach to the full grown Fruit, but withered off in the very prime of their ſpring. For by fruitfulneſs here, I was given to underſtand ſomething above, and beyond a pure and lively Converſation, and a ſhining forth in thoſe known Ornaments of Love, Joy, Meekneſs and Patience. Theſe I may call the ſweet ſcented Bloſſoms; *here many one ſtops, and goes no further on*: but ſheds them abroad. And then by the mortal Life commixing with the cold ſharp Element of this viſible Region, *are they generally cut off, before any ſuch high degree of all-fruitful Power is got up unto.* As was expreſſed in former Ages, when their Fruit was apparent from the root of God's Almightineſs. *Our Lord means this fruitful Birth of Power, when he telleth them of the abſolute neceſſity of their abiding in him, as the Branch upon a Tree.* As much as if he had ſaid, ye can do no mighty works, till you come to be brought under me, as that out-

ſpread

ſpreading Tree of Life. If ſo, as he told his Diſciples, ye abide in me, and my words abide in you, then ask what ye will, and it ſhall be done. From hence it may be truly inferred, that the eminent fruitfulneſs, which God the Father may come to be glorified in, conſiſts in a large and full ability to do and act ſuch things, as Chriſt himſelf did in his aſſumed humanity, who was a Tree of all kind of Fruitfulneſs. Now by this Viſion, it was alſo thus given me to know, that the Tree, which did ſtand in the wild field of Nature with a Fence, did well ſignifie the true Life-off-ſpring of the Moſt Holy, who might proceed to ſuch a degree. But while walking in the open bare Principle of this World, where ſtorms of all kind of Temptations would ſet on it, it is altogether improbable that any ſuch could come to any ripe powerful fruitfulneſs. Therefore the Voice did cry from the upper Spheres in Loves Compaſſion, for a Tranſplantation to be made; that ſo the deſigned fruitful Plants might come for to be ſhaded under the great and mighty *Lebanon-Tree.* O, what leſs will this be, but a very Tranſlation

from one Principle to another, where Life of another kind will moſt naturally flow: not a weak, deficient, barren, fruitleſs Life; but a ſtrong, invincible, all-powerful Heart of Righteouſneſs in the Faith-opreation of the mighty God. Who to this Tree ſhall make all Shrubs, and even Cedar Trees of the outward Principle to bow: when as your Branches ſhall ſprout out with ſuch Chriſtlike fruitfulneſs. Suffer ye gladly then the gentle pluck, even by that good hand, though ye are hereby ſevered from the very Root of this Earth. Becauſe ye well ſee, that the Deſtroyer and Deſpoiler of all your deſired fruitfulneſs, lurks at the bottom of that ground, as a ſubtle Serpent, making new offers of Temptations to beguile you. Therefore the Holy Watcher cries ſtill, fly away from his Inchanted Tree.

Auguſt the 20th. 1677.

I have great Soul-wreſtlings about a reſtraint from the Eroad Walks of the World. The former part of the Night I ſpent thus, being made ſenſible of the divine pleaſurableneſs of keeping to the Narrow Track of the Spirit. I was then greatly thoughtful, how we that were, as in the midſt of a thicket of wild thorny Briars, ſhould paſs out as untouched, to get into that privacy of walking with God, according to the late words of Councel received from the Spirit; which word followed me ſtill. In the midſt of theſe ſolicitations that ſprung in me, I was overſet with a drouſineſs upon my animal ſenſe. And immediately I ſaw my own Perſon with another, got up a good height upon a mighty Bank, where ſome ſtragling Houſes were; and we were minding to do and act ſome petty matters, and concerns in them. Of a ſudden I looked down, and beheld a Sea at the bottom floating; and a Voice cried, *Haſt way, for here is no ſtay. This Bank with all*

its

its Buildings will be overflown, when the Sea breaks in. With that I was afraid, and called to my Friend with me to draw up higher, for here was no ſtanding for us, the danger was ſo imminent. Then was ſhewn to us, through ſome degrees of aſcent, a place all plain, of each ſide railed: in into which we deſigned to make our way with all expedition. But the ground being parched, and bare, and ſlippery, we were conſtrained to ſtay each other by the hand; till we came to that pleaſant Walk, which was ſo ſecured, as before was mentioned, where we were without fear. Then were we in another Region, all encompaſſed with a bright Element with two Globes, all with ſpangling Sparks about them: Which was a Viſion ſo Glorious, as could not well have been born, if the bodily ſenſes had not been ſuſpended, that ſo the Spirit might actuate free in its own Specie. Whereby it may poſitively be concluded, that the activity of the corporeal faculties are a great impediment to Divine Viſion. Therefore taught I am, whenever I would attain any thing of this kind, that then I muſt be ſlain to the exteriour imagi-

imaginarineſs: and that an abſolute death is very meet in this caſe. For there by the Spirit of the Mind is made free to ſlide down into its own Abyſs, from whence it was, before it came into Nature.

Auguſt the 21th. 1677.

This Night I heard a Voice cry within me, *I am* Alpha *and* Omega: *this is the Name by which I will be known unto thee.* Which ſound awaked me, and thereby quickned up all the internal Powers of my Mind to attend the meaning hereof. Which, as from a Spring, thus opened, That to know the Lord Chriſt by this Name, would be of a very conſiderable advantage to us upon ſeveral accounts. For conſider, what this Name carries and bears on it: ſignifying everlaſting Power, Strength, and Fortitude. I am, ſaith he, not only to be known in my Weak, Ignominious, Suffering, Dying Name, but in my Living, All-powerful Name; eſpecially to them, who are now to be raiſed up by me, to this ſtate of Celeſtial Dignity, as to be anointed Kings and

and Prieſts to reign upon the Earth. Although it was neceſſary at the firſt converſion, and work of regeneration, that I ſhould be known to you by my Name Jeſus, for conformity to my death. There is an appointed time for this alſo, concerning which ye have witneſſed; for if my Suffering, Dying, and Bleeding Name had not firſt paſt through you to cleanſe you from ſin, and thereby to obliterate the firſt *Adam*'s Name, ye could never have been capable of this new Name. Therefore I your Lord am not aſhamed to ſay, I am he that was once dead, dying out of that corporeal weakneſs, that thereby I might recover my own ancient Name, which I had with the Father before the World was. Even ſo know that it was expedient, that you ſhould know me, as in Union with me in this Name, though in Death, Diſhonour, and Contempt; yet not ſtill here are you to abide. For I am come to appear to you in that riſing, glorified Name, that was from everlaſting, which death could not cut off from me. It was only ſhut up in the immenſe Deity, till the Death for ſins cauſe was finiſhed. Which verily being victoriouſly overcome, behold I have

have put on that wonderful Name; That Secret hath been hid ever ſince the Creation in its lapſed ſtate: but henceforth I will manifeſt, and open this mighty Name unto them, who have been incorporated into my dying Name, as a foregoing preparation thereunto. To ſuch I will proclaim my Name *Alpha* and *Omega*, wherein is Love, Grace, Kindneſs, Goodneſs, Peace, and Joy from firſt to laſt. Then again they ſhall know further Strength, Power, Victory, Salvation and Dominion through being baptized into this Name, which will be the effectual ſprinkling with Life-power from the dead.

Auguſt the 22th. 1677.

Then was figured out the Morning following, ſomewhat that looked clear as Glaſs, or Water coagulated like Ice, which was of a diſſolving matter, yet formed as into a ſquare ſtone; with Letters of Gold upon it; and it was held out by a Hand breaking through a white Cloud. And this word came with it, *Take eat this down, ye who have been made*

made to drink into the Lamb's dying Name: Whoſe right it is to take hereof, that it may mightily operate in you. Then ſaid I, ah Lord, who can eat down, what is ſo hard congealed, this ſeems improper to be? This was anſwered from that Scripture, of *John*'s taking the Book out of the Angels hand, *Rev.* 10. and was commanded to eat it down. Then was that Scripture repeated alſo *John* 6. Except ye eat my Fleſh, and drink my Blood, ye cannot have Life by me; then was I convinced of the neceſſity thereof. For it was ſaid, that this was the very White Stone, that had that New Name, which was *Alpha* and *Omega* engraven upon it. The Properties of which was not ſufficient to be only revealed, and proclaimed to the underſtanding; for it would ſlide away therefrom again. Neither is it enough for to taſte only by one tranſient Viſion hereof, but let it be thy daily meat. For this Stone, though it appeared rocky and clear, yet to the Heart-mouth, it will be all candy and ſweet, diſſolving it ſelf as it emptieth it ſelf. Oh, then this did further ariſe from the anointed Name, which had poured in of its virtue, in which I did

feel

feel afreſh, at the preſent time of writing hereof, that I might hereunto ſet my Seal of the rich effuſion which did come hereout. Who can beſt deſcribe the Properties of this Name, but ſuch who feelingly feel the Virtue of it, who according to the meaſures that it hath opened it ſelf, ſo may they declare thereof? As *John* and *Peter*, when examined by the Rulers, by what Power they had made the Lame-man to walk, It was boldly affirmed by *Peter*, that it was by this Name Jeſus, which is changed now into the Name of Soveraignty and Power, by which they acted forth. Had not this Name been poured in, and they filled with it, then none of theſe worthy deeds could have been done by the Apoſtles. But it was evident, that this Name of Strength and All-healing Power was with them; and their very Adverſaries were confounded at it. So verily this mighty Name is riſing again, for very much of it did open it ſelf, as to the preparative quality, which preceeds Miraculous Workings viſibly upon others. For this word was given to me, ſaying, This my Name ſhall burn, as an Oven within, till there be no more

matter

matter for the Evil One to work upon; that ſo the Proverb may ceaſe, Phyſitian, heal thy ſelf. Or pluck out the Mote or Beam out of thy own Eye firſt, before thou undertakeſt for another. For now conſi ler, that to act and work, and to do all in my Name uncontrollably according to power and might, it is very neceſſary: that ſo ye by a celeſtial tie of a powerful Engine, may abſolutely turn the whole courſe of the active Nature; which is ſo prone to promote, and give all its force to ſtrengthen the man of ſin and his Kingdom. Now here the effects of my Name ſhed in will firſt be ſeen: you ſhall know it not only by taſte, but witneſs it, running through in every Intellectual Part, as burning Gold healing and purifying. This will be the firſt wonderful projection of this White Stone within. Then further it will proceed, ye need not make any doubt, take only this my Councel, and follow: what hath been revealed to thee. Let not thy hand ſlack herefrom, though there ſhould be none to bear them up, but the *Alpha* and *Omega*: who is without ſhadow of change, and he is alive to bring the Kingdom yet about. Verily, there

is

is nothing, which the Prince of this World doth ſo much dread and fear, as to loſe his Seat and Place: ſo that he can have no more inrodes within, by awakening any evil eſſence there; my Name, as Moulten Gold, burning him out of the internal part as often. By my Spirit, ſaid the Holy One, this Principal thing has been preſſed in divers ways of Openings, and ſet before you variouſly in Similitudes. All which is to provoke you to follow on jointly; that ſo this my Name might be as one in you, gathered thereinto; without giving way to what may be ſuggeſted from the Serpent for ſcattering, ſtill to keep off that great bleſſing, which you may obtain in praying from this ſweet Name Jeſus, now changed into *Alpha* and *Omega:* whereby the Kingdom will come into you in Power, through this glorified Name running, as Golden Oyntment, in you and through you. Then know, that the Kingdoms of this World are become his, who hath proclaimed this mighty Name, and hath poured of it into you. By virtue of which they verily ſhall become yours: and thereby ye will deſpoil the great prerogatives of the now preſent

Reign of the Serpent, and the Beaſt in this viſible World.

Auguſt the 23th. 1677.

I heard this Word this Morning, Bleſſed and praiſe worthy indeed ſhall ſuch be, who make the firſt battery upon his ſtrong Holds and Territories; ſo as to lay them waſte in this terreſtrial ſtate. Then this word was further given me. Oh, the Sinleſs ſtate will do it. Then there were in way of Viſion, ſeveral Papers, as written upon, to my view; and a Voice ſpake, Get them ſigned with this wonderful Name, and then you may have what you will granted by him who carries the Treaſury Key. This much anſwered to a word which ſometime I had before, of getting Bills of Faith ſubſcribed to. Then was further opened unto me the great freedom and efficacy that we might have, by Entring our ſelves into this Name: or rather by its entring into us, for the diſperſing all its Powers. Oh, what ſingular advantage it is to have ſuch a rich Banker to charge upon, while we are in this Foreign Country,

try, and neceſſitous place, as to anſwer to all juſt requirings, as ſoon as the Father ſeeth but his or his Sons Name to any Petition, there is no ſcruple of anſwering to it. Chriſt told his Diſciples, that hitherto they had asked nothing in his Name. Verily the ſame may be ſaid of us: We have often pronounced this Name literally; but that hath been little available. But we have not ſo asked, as to breath forth all pure flames from this Name, without any of the old Name mingling with it; for if ſo, then immediate effects would follow. For if at any time all pure Inſpiration did open from this Name, what is there to be named, that we might not be able to work and do, through this great Name *Alpha* and *Omega*? Oh, might we come to be known by that, and no other Name abiding in us! then whatever was decreed by us on Earth, ſhould be ſurely confirmed in Heaven. It is well worth our looking into this Myſtery, and making our aim at this White Mark: that will bring to us ſo conſiderable a Prize; as hath been ſo freely revealed to us by the Spirit, that ſo through this Name we might be Conquerors over this whole Principle.

Auguſt the 25th. 1677.

This Night, ſomewhat before break of Day, I did verily believe there lay one by me in the Bed. At which I was put into ſome fear: but then it appeared to be the Figure of my deceaſed Husband. Who diſcourſed many things to me, challenging Conjugal Love, and the renewing of that old affinity, which was betwixt us, with manifold circumſtances thereupon attending. At which, at firſt, I was ſomewhat diſturbed; but I took courage, and diſcourſed with him, and told him, I fear'd to have Union with any inferiour Spirit, till they had got up to the higheſt perfection; and asked him ſeveral queſtions, concerning which, he ſeemed to be ſilent, and could not give me ſatisfaction, as to his being in that full growing ſtate, for the compleatment of his glorification. But ſtill I beheld him magically hovering about me, and he asked me for a Bible. While, I thought, that he was now above that way of knowing God, which I urged much, that he might now know, as

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he was known: but he gave me no anſwer thereto. Then he proved me with ſome ſmall Pence, which ſeemed to be like Gold: which I ſet light by, and did not receive them; as not underſtanding wherein they could be of ſervice to me, aiming at greater things from Wiſdoms Treaſury. After I had ſaid, that ſince his deceaſe, I had made choice of an unchangeable Mate: for whom I muſt now be, and for no other, but as they are compleated in his glorified Body; where I ſhould rejoyce to know him, and to meet him. Upon which he diſappeared. And then coming to my exteriour ſenſe, I underſtood in what a Magia Trance I had been. After which, about four a Clock, I found my ſelf all inſpired for Prayer; that I might learn to underſtand what the Divine Will was hereby. And as I was conſidering in my Mind of that departed Spirit, that appeared magically unto me; This morning it was ſpoken to me thus, I have now proved thee, whether thou wouldſt be for me, and for no other Spirit inferior to me, who am the Lord, thy Redeemer, that hath given and ſhed my ſaving Name into thee. Which is a conſiderable earneſt

of what I further intend, as thou abideſt in Nazarite Chaſtity, knowing no Spirit, more but what can mate it ſelf with me, in high Celeſtial Unity. Therefore hereunto watch, that at no time ſupplanted thou be, of what is deſigned by holding out in loyalty upon every account. For I ſhould not take it well, that you ſhould run into any one, if diſtinct from me, though an Angel, whoſe Habitation may be in a more high and heavenly Sphere. Remember a check for this was given to the beloved *John*, whoſe heart was apt to run into the Angel, that ſhewed him the great Viſions: therefore was he bid to worſhip God, and to keep nothing leſs in his Eye, than the Supream Deity, albeit that it is in a glorified humanity.

From hence I took occaſion, for to make this Objection to my Lord, If thus We muſt be, dear Immanuel, allotted for thee alone, Why is it then, that thou with thy all-taking Humanity and Perſonality will not dwell with us conſtantly, as to be a covering to our Eye, and a perpetual attraction to our Minds. For through abſence of thee, we often find, that temptation gets ground; for verily all our Spirits are for mutual aſſociation:

ciation: therefore when thou doſt retire from us, we are then apt to fall in with ſomewhat that is near unto us. For thou thy ſelf knoweſt, that we are conſtituted of ſuch working, ſtirring Eſſeces, that muſt ſpend themſelves, either upon what is eſſentially good or evil; as either of theſe have greateſt affinity with, and dominion over the Mind. And if through a ſuperior light, we ſwerve and turn aſide from all that is groſly earthly, and that is of known ſin; yet here we may be nevertheleſs at a diſappointment of that expreſs and actual converſation with Thee, as thou art now a transfigured Corporeity. So as great is our preſent diſadvantage hereby, Oh Lord Jeſus.

Auguſt the 26th. 1677.

This reply did ſpring from the Spirit of the true Bridegroom: Doſt thou then imagine, or concludeſt therefrom, that I, the Firſt and the Laſt, do impoſe upon you a ſevere Law of Loves Loyalty, in allowing and giving you no liberty to make any contract with either Angel, Spirit, or Creature dividedly from your

Lord and Saviour. Whoſe now you are, by what he hath for you wrought. Let it henceforth be of all acceptation to you, as a pleaſing reſtriction, though accompanied with the diſadvantage of my remove from you, as in mortal forms ye are. Yet dear ſouls, let not this leſſen your Loves to me, who am, and will be to you ever the ſame, as if I were in a viſible form of Humanity. Let it ſuffice, that I have planted my Sublime Nature within you, where you may have all pleaſurable converſation, if ye turn in thereunto. Where I will not fail to meet you, and greet you with freſh joys and loves. Prove me herein, if I do not anſwer, to that Conjugal Marriage-ſtate, after which you do make. I will be yours, as you are mine, and free from all others. No cauſe of jealouſie ſhall be miniſtred on my part; for as a ſealing witneſs you may daily read me, as ye are fixed with the pure ointment, for to dip your finger in, and therewith annoint your Eyes: that ſo ye may have a right and clear ſight of me, and of all that is of a Celeſtial Nature; and that is ſet out for your more pleaſant and full rejoycing, as you ſhall take up your living

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in me. Oh, here I do invite you as my Bride, to make your abode. Let all know, who have their habitation in this World of diſtreſs and confuſion, that ye have found out a reſt, which is far more excelling; being lodged in the Boſom of the Triune Soveraignty, that can command all great and good things to ſatisfie you, as ye remain in conſtancy. Therefore over all this Worlds Temptations maintain victory; that ye may inherit with your Bridegroom revenues of Crowns, Princedomes, Principalities, over all univerſally in the Marriage Knot of Unity.

Auguſt the 27th. 1677.

Then there was preſented unto me a fine piece of Wrought Work, that was given one to take out: and one ſaid, they could never learn it without going to ſome skilful one to teach them therein. Then heard I a grave wiſe Perſon ſay, No, find it out of thy ſelf: Stir up the Gift which is within thee, that is ſufficient hereunto, and thou wilt have the glory of it reſt upon thee.

Auguſt

Auguſt the 28th. 1677.

An Interpretation was given to me of this Viſion, and thus it was interpreted. That this Viſion alluded to, and did preſent the Workmanſhip of God renewed in Chriſt Jeſus, and ſo ſucceſſively in thoſe, who are created again in him. Now the draught without is Chriſt the Lord, in all his holy and perfect Deportment, as he lived without ſin in this World: in that he is become our example; that, according as it is written, we might be, as he was in this World. Now this Pattern of Perfection was given to us: but the curioſity and difficulty thereof put us, to whom it was offered, to a plunge; not knowing how to take it out without a Guide. And ſo likely we might ſpend, and run out our whole time, before we had attained half thereof; always learning, and yet not perfected. Therefore while I was in this demur, a word came to me, This skill muſt ſpring from that New Birth within. Yet it is in vain, for any, by imitation, ever to attempt the Chriſt-like Life, till they be born

born again. As that grows up to the degree of Divine Capacity, ſo it will be all perceiving: and will aptly find out the Myſtery of a God's likeneſs, though incarnate in this terreſtrial State. Where Precepts and Patterns of Evil are continually inviting; ſo that ye are in danger of taking a wrong Pattern out. But this pure Birth in you will prevent that: for it ſcents all, what is of this Principle, as a putrefactious life; and therefore flies from it to its own expreſs incorruptibility. For which will proceed Gifts, and Powers, anſwerably to what your Head Pattern here acted marvelouſly. *Look to it, for the Root of this Matter muſt riſe from within your own inward holy ground. Call up the Ghoſtly Power of Might, that lieth hidden there, and then ye may be able to produce the ſame wonderful working piece, according to the form of the New Creation, which muſt bear down, and outdo all, which came in by the fall.* Then was it further given me to know, that there would be a trial and probation made of what ever was wrought: it muſt be brought to the view of the Impartial Judge; whoſe rejoycing it will be to paſs the Sentence of Juſtification,

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found in the imitation both of the Death and Life, from the Birth Spirit which was in Jeſus, *and is now entred into us, to bring forth the ſame expreſs Workmanſhip*, in all glorious variety; as in the dying, ſo in the riſing, conquering, reigning Life: Which is not to be manifeſted barely by Words, but by mighty Deeds, and Works, from the *Alpha* and *Omega*. Whoſe day of Love, Light, Peace, and Joy, is already working, known, and felt in the New Born.

Auguſt the 29th. 1677.

This Night I ſaw my ſelf making hard towards a place, wherein I was aſſured of all deſirable good, as relating to Company and Place. And as I was ſtriving to reach thereto, there came a ſtubborn prancing Horſe in a Cart, and there was one went by to guide him; but the Horſe was ſo headſtrong, that he would no way be governed, but would run in a hoſtile way towards the Gate, that gave entrance into this ſecure place. Seeing which, I ran with all might and haſt, leſt I ſhould be ſtopped; and juſt as I was entring

entring in at the paſſage, he came furiouſly upon me to grind me with the Wheels. So that I was put to it hard, but I paſſed through to great admiration, as if I only had a Spirit without a Body: ſo ſwift was my eſcape out of this danger. For I ſaw it a perfect deſign to have prevented my going in; then took I care of the well minded Perſon, that would have otherwiſe ruled this headſtrong Beaſt, if he could have managed him; but ſuch was his inkindled rage, that he would ſtand croſs the Gate to hinder him, that was to be his Governour, from following after me. But he wiſely crept upon his Knees under the Cart, and ſo got in, and ſhut the Gate upon this tyrannical Beaſt.

This Viſion had a conſiderable ſpeaking in it unto us, when we cannot but underſtand, there is a foreſeeing watchful Eye, that does warn us of all evil occurrences, that may enſue, while yet we are but in our travelling way. True it is, we are running hard to enter within the everlaſting Gate: but much lumber and ſtuff there is which hath loaded the Cart of the Mind, which is drawn by the prancing Horſe of the Will; that doth drive furiouſly,

ouſly, and will not be under check or controul, by that which doth ſee its danger. This Principle with all its cares, buſineſſes, and employs are dangerous to ſtep in, as a grinding Wheel, to prevent our paſſing into that pleaſant place: Where not any of thoſe Inhabitants are found in any working dreſs. For they lived there by a Creating Breath, that renews all freſh ſupplies. There needed neither Building, nor Planting, nor Vine-dreſſing, nor Seed-ſowers: for it was uttered by voice to me, that paſſed through me, This is the place of *Jehovah*'s reſt. Who ſo can get through hereinto, ſhall have ceſſation from all their works; conſidered as they relate either to the Mind interiour, taking thought or concern about its Salvation: or to the Body exteriour, for Food and Raiment, Health, or whatever elſe makes the Life worth living in: it is to be here. But then my Spirit objected, Ah, my Lord, who ever could paſs in here, while on this ſide of the mortal death? Happily ſome there be, who in Purity and Faith, having finiſhed their terreſtrial Life here, after their bodily diſſolution, may (unknown to us Inhabitants of this working reſtleſs World) enter

enter in there. But no Preſident we have of any that could ever paſs, but through that known univerſal death of the Corporeal Body. For that would be a great and marvellous thing, beyond ever what was yet heard of; that ever any went in and out amongſt us, that could give an account of paſſing out, from us into that Paradiſical Sphere: it being ſhut up, ever ſince *Adam*'s turning out; therefore in this preſent time we muſt not look for it. For this weighty matter of doubt, I beſought the Lord earneſtly for a reſolve in, whether or no ſuch a Tranſlation might be hoped for, and believed in, before death was taſted of? My Spirit did very watchfully wait for an Anſwer hereupon: which after ſome time was thus given to me to underſtand, and from the Word of Knowledge was uttered. True it is, Oh Soul, that none hath entred theſe Gates in a mortal ſhape: neither can any, more than a Camel can paſs through the Eye of a Needle: unclothed ye muſt be of ſins body, the groſs bulk thereof cannot paſs in. And though ye have been Let hitherto by this full fraughted Principle, yet poſſibly ye may grow ſo wiſe and ſubtile,

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as to pass through, by the virtue of that pure leavening Name. Which like Oyl of Gold will all overflame you, and so turn Gross Earthly Matter into an Ætherial Spiritual Body: for none but such can come to be so near the Trinity. Neither is it the death of the outward Body that can fit it hereunto; for if the inward body of sin be not as well put off, as the outward, it will avail little, as to thy entrance into this Supernal City. Therefore now, if in the throng of all present Temptations, ye can but get the conquest, then this blessed change will be from a Terrestrial Glory to a Celestial. What though this hath not been evidenced, neither before, or since the Lord's appearing in flesh, let not that sink down your hearts into discouragement. *For there is such a Fire-stone to burn, that now is kindled: that will effect greater things, than yet ever have been. Therefore stretch out the Neck of your Faith right forward hereunto; for the fearful, doubtful, and impure will be shut out of all hope of entring here.* Therefore said the Just One, *Faith in God will remove this laded Cart: which did appear to stand in your way* The fury of

of the Beaſt and Dragon alſo are very great againſt you, animating ſuch as are neareſt unto you, and of deareſt concern to ſtop your way: But be ye both adviſed, by watching all opportunities, through Patience, Wiſdom, and Lowlineſs of Mind, to keep on your way. *For by the creeping through is ſignified great Humility: by which the Serpents ſubtilty may be ſupplanted. Let this then now ſtir up all care and watchfulneſs; for ye will be put oft-times (while ye are in this proceſs) to great diſtreſs, but keep the bleſſed iſſue always in your Eye, and that will renew ſtrength continually. For all of this high concern muſt be effected through immutability, preſſing hard; though the Wheel of this oppreſſive Principle threatens to grind you. Yet be conſtant and perſevere unto the end, and ye will receive the Crown of Life.*

Auguſt the 31th. 1677.

I ſaw multitudes of People this Night preſented to me of ſeveral Habits, and Languages, all in buſineſs and traffick: ſaving a few that were together gathered out of theſe. Who were in a ceſſation from all matters of entanglement, in a waiting, interceding poſture. Of whom it was ſaid, That theſe few ſhould become a ſtrong Nation, and riſe up to take the Prey from the ſtrong and mighty. For if there were not ſome allotted only for the Sanctuary Attendance, in a Conſecrated Spirit of anointing to approach the immenſe Glory, nothing of the Mind of the Moſt High would come to be known in their days. Herefrom it was ſhewn me, that by thoſe Multitudes, which were of all ſorts and kinds in their ſeveral employes, that run on in the concerns of thoſe are petty things, and ſatisfied with ſuch mean atchievements as this Creation affords; it hath been permitted, that they ſhould arrive to no greater, than viſible things: and That only, by con-

continued exerciſe both of Minds and Hands. But now by that other ſort, which I did ſee do nothing, but ſtood waiting in a ſilent poſture, as if they had departed from the whole univerſe of their Fellow-creatures, *Theſe united ones were to break open a faſt encloſed Center; where the natural freedom, and commanding Power of Paradiſe lieth. Theſe all are by pure ſcveration, not only from the mixed Congregation of the wilder ſort; but from thoſe, who were as Cakes baked but of one ſide, who were not throughly leavened with the Altar-fire, themſelves alſo to divide.* For the Word thus ſpake: Such who are all of one refined mould, who do ſeek nothing elſe, but the plucking down of the man of ſin from his great Seat, which he hath gotten in the World; and this muſt be done by ſequeſtring from the confuſed noiſe of all, what may promote hereunto. For to ſome it will be given thus cloſely to ſet to the work. Or elſe what can be brought to effect of the primary ſtate for to regain the antient Liberty, and ſinleſs Innocency; with higher degrees of what is now the ſuperadded ſtate. Which will ask the whole Age of man's

Life, for to give attendance hereupon. Which will be worth your daily ſetting to, that hereby you may undermine the Strong Tower of him, who would keep up his regency in the divided property of part good and part evil. For ſo long as this is allowed him, he will have the greateſt ſhare of this Worlds Kingdom. Now then, who would not ſet cloſe to this more ſuperiour Buſineſs, to find out what lieth hid in the Magia Storehouſe? Arts of a wonderful degree preſent themſelves here. For as ye can wade through this deep Ocean, great myſteries will flow out. As ye may ſee comparatively what the ſpirit of a man hath attained to by external induſtry. This hath brought forth all, that is delightful to the humane ſenſe: whereby all are deluded, who have looked hereinto. Oh, the luſtrous ſtate, that now this Principle is wrought up to! it is become ſuch a Golden Bait, that rare it is to find any, who are not biting and nibling hereupon. If therefore the wiſdom of that, which is but Earthly, hath found out and invented ſuch an inviting variety, to make this Creation ſo deſirable; What may not ſuch reach unto, who have the

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advantage of that Spirit of Wiſdom, that truly inſpireth to know from the originality of all whatever is to be comprehended? This Anointing is the light, that makes manifeſt, what lieth in the Abyſs of Eternity: And verily ſuch as wholly bend the force of their Spirits hereunto, may attain to great Wiſdom and Knowledge; and ſo bring forth that, which may far outſhine, what is now exiſtent in this Creation. For till ſuch deep magical Spirits are born, who come to make Projection through internal ſight of what is in the firſt cauſe of things, the Kingdoms of this World, with the Potentates thereto belonging, will be too hard for you. For that Grand Prince, that ruleth, and hath ſuch command in this lower Sphere, hath ſince the firſt Age of this World raiſed ten to one his Magnificent Seat in the Heart of poor deluded man. So that they, whoſe lot it is to live in this latter day, have greater provocations to overcome: as it is truly ſaid, the laſt days will be perillous indeed, through the deviſes of the Evil One; who in, and by his Agents finds out new inventions to enthral and buſie the Mind withal, to prevent the taking

in the true ſenſe of what was, and might be again that bleſſed ſtate of ſinleſs Liberty. For ſuch hath been this Serpents ſubtilty as to be a Lying Spirit in thoſe, who are Teachers, to make believe the impoſſibility hereunto. By which he doth keep his Seat of Supremacy univerſally hereby in the Mind; For ſo long as this is, he knows no Power of Soveraingty will outvy his. Therefore this Councel of my Lord was expreſly given: And further, this word, this Morning, was added hereunto, That we ſhould drink in this Pure Doctrine from the Spirit, who ſaid, Be ye found faithful to the intereſt of your Lord's Kingdom; that it may, through you, while in the World, be ſo manifeſted in Wiſdoms Force, and All-ſpiritual Might, through ſtudying out all Divine Arts: as hereby you may pluck down the Proud and Lofty from their ſelf-exalted Spirit in the Diabolical Might. Your true Labour herein ſhall have ſuch ſucceſs, as you may bring great acclamation, and renown to your Lord and Saviour, through all Worlds, and to your ſelves Peace and Joy, Honour and Dignity, becauſe many hereby will flow in into my Great Name. When they are convinced

vinced that you do bear the Standard of my Spiritual Might, in Truth and Righteouſneſs. Now therefore be vigilant according to what hath been revealed, for the Love that ye have for my Kingdom: to appear ſo in this World, as all of the Old Dragons may come abſolutely to be ſhaken, and overthrown thereby. For whatever ye do think this Prince of Darkneſs can ſuppreſs, he will. Who is ſo Mighty in this Low Region, till Great *Michael* doth ariſe to give Crowns to thoſe, who have been long in the War. To whom yet no Kingdom hath been given, but do wait here in expectation for it, and do not ſtart from their Standard. Such, Oh ſuch be ye: that yet ye may be truſted with great Command, to magnifie Great *Michael* in your mean eſtate.

September the 10th. 1677.

THIS Day I was calling my ſelf to an account; being ſenſible of that uſual Springing Light, that was ſomething ſhaded, and Revelations reſtrained for the ſpace of a Week: occaſioned by diſperſing thoughts, and letting in, and buſying my Mind upon inferiour things of this Worlds concern. Whereby I was made ſuſpicious of a greater loſs ſuſtaining, than any thing of this World could repay me. And although there was nothing, which I did engage in, but what might ſeem very juſt and reaſonable to the Eye of all Creatures; yet that could not be my juſtification. Becauſe we were under an unknown Nazarite Law, that was in ſpecial given: and therefore accordingly we are bound to obey it, who are concerned herein. Hereupon I deſcended down into the deep Region of the Spirit, where I did attend to hear, what would be anſwered. Which was again through Grace renewed: For thus, I did the inſpeaking word hear; Did not I by my Spirit oft declare, that it would be hard for

for any one to keep my charge, who had not firſt cleared all ſcores of this Worlds Accounts; that ſo ye might have nothing to do, but to attend fully your Lord's buſineſs, who hath called you for ſuch a Principal End, out from all this Creation Service. Henceforth then ceaſe to be the Servants of Men: for ſince the day of your free aſſignment of your ſelves, His you are, to whom you did your ſelves bequeath. Upon this word I found a great conflict in my ſelf, having a great deſire to depart, and to throw off every weight, that would tie, and engage my Mind. For I did well ſee an abſolute neceſſity to be alone the Lord's ſervant: and to give my ſelf up in conſtancy to that new revealed Miniſtery; though I ſhould hereby incur all Creatures enmity. For my Lord by a ſecret voice doth follow me cloſe; ſo that from Loves Charms, I can hardly get looſe. Yea he drives upon us ſo hard, as plainly we might ſee the Holy Ones deſign is to make a breach betwixt this World and us; as foreſeeing that none till then can aptly be for his uſe and ſervice. And verily this is the Cup that is given us to drink of, and to leave nothing thereof behind. It was, what

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our Lord propoſed to the two Sons of *Zebedee*, who were ambitious to be equal in the Kingdom with him: Who told them, They did not conſider what they did ask. For if they did come to underſtand, what a Death-cup they muſt firſt drink of, they would not have climbed ſo high in their deſires. Therefore he dealeth plainly with them, and ſhews them both the neceſſity, and poſſibility thereof; but gives the diſpoſal of thoſe Throne-inſtatements to his Father only. It was alſo at this time ſpoken in me, that we had begun to drink of this Cup, wherein the deadly draught was, which would crucifie us to this world; but as yet we had but drunk the Upper part of it: the Portion being ſo bitter, we indeed could never get it down at once. Upon which the Spirit giveth this advice, Not to let one day paſs without impoſing upon our ſelves a draught out hence to take; till all be exhauſted, and drunk out. For the Cup is very deep: and at the bottom thereof doth lie, that which will us from this Principle abſolutely unty. Therefore let us not herefrom ceaſe to drink each one, to whom this Cup is given, and no time

time let us loſe; for through continual ſipping we ſhall ſee it leſſen, and ſo by degrees the effects thereof, upon that which is to die, will be felt. O who will be ſo valiant and worthy in this Age, as to hold out to the very laſt as the bottom of this Cup to ſee? Then was it ſaid to me, There was at hand immediately for ſuch another Cup, wherein was the everlaſting Water of Life. The operation of which is not expedient yet for to be uttered; till ſome have of the firſt Cup drunk all. O, Lord Jeſu, be thou to us, what thou wert, when thou didſt take the laſt part of this Cup.

September the 11th. 1677.

Being in great agony in my Head and Teeth, through a mighty flux of Rheum, this exerciſed my Faith, and proved my Patience internally, for ſome days together: and gave me to ſee, I was under a mortal influence, as well as all others. To which in humility I bowed, uſing yet ſome means to free my ſelf from the preſent malady and grief that was upon me. After which not being anſwered

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in the effect: but my diſtemper ſtill abiding, I was convinced, that I ſhould have only applied my ſelf to that Sovereign Name, wherein my healing was to be found. Upon which I prayed to the Divine Omnipotency, owning my neglect herein, in that I had not looked only for cure therefrom, to bring down help. For which cauſe I did believe, that I ſuffered under the Starry Conſtellations: with which the Grand Adverſary did conjoyn and concur, and ſend out his evil influences; rejoycing to ſee any, who thought themſelves above his poyſonous raies, ſhould fall under, and be ſubjected thereunto with others univerſally. The ſenſe of which I deeply took in, and found in my ſelf a diſquietment thereat, uttering to my God many Complaints. Upon which, this word came to me, ſaying: When thou haſt tried all ways and means, know for a ſurety, it is the touch of the Deity alone, that muſt thee eaſe. Hadſt thou here firſt fixed thy Faith, thou mighteſt have been releaſed from thy mortal grief. Therefore now get up upon the Legs of thy Faith, and ſtand without ſtaggering, and thereby ſaving health may flow in. This was a

mighty

mighty word of ſupport: but much more ado I had to rally up my Faith, to eye no other, but this Inviſible Power for ever.

September the 12th. 1677.

The next day I had a ſweet reſpite from the raging force of that predominant humour, which had ſo afflicted my exteriour part. And in the Night, I ſaw my ſelf taken into a place, of which it was ſaid, the Night ſhall not be known from the Day. For though it was in the Dead of the Night, yet for brightneſs it was as the Noon Day; which light ſeemed to me to deſcend out of a quite different Orb, than this viſible Element. And I felt preſently therefrom a warm Beam ſent from the pure Deity, which did me exceedingly lighten; ſo that for the preſent time, I was as one out of the Body of ponderoſity; dreading again therein to be found. For who can do leſs, than deſpiſe their corruptible Image, that is ſo ſubject to theſe outward elementary diſeaſes of all kinds, when once they come to know and feel in any meaſure,

ſure and degree that one Element, of which Celeſtial Bodies are framed, which can know neither ſorrow, nor pain? Oh, how may we come to be conſtituted hereinto ſo durably, as no more to ſee the vile nature of ſin or putrefaction? Is it lawful to have an expectation hereof, before we lay theſe Bodies in the Grave? Yea, aſſuredly ſuch a day there is to be, which will ſwallow up the night of mortality: that all of the one clear matter of that inviſible Element, ſhall be in ſuch changeable Raiment, as that it will us give, to ſee the face of God in Clarity. For this word was given into me, that thoſe who could hold out in a ſteady ſtrong Faith, might know in verity ſuch a tranſformation, ſo as to paſs out of Corporality into an Æthereal Glory; putting on that, which can paſs into the everlaſting burning-day; which no ſhadow of the night, or mortality of death can approach. But it was further ſaid, The putting off what ſhould be in order hereunto, would be very hard: yet ſufficiency will be given to ſome, who are concurring in mighty Faith. Therefore go ye on believingly, ſuch a change yet poſſibly to ſee.

September

September the 13th. 1677.

In the Night I had a Viſion of the Doctor, whom I did ſee in great concern about building a fourſquare Room all of clear Glaſs: neither Timber nor Stone was in any part to be added thereto. And I viewed it from firſt to laſt, till I ſaw it finiſhed by his own hand. Who with great alacrity ſaid to me: Here we will wait in all reſervedneſs, till the Glory of the Son of God appear. But I anſwered, This will be hardly ſecure, for we ſhall be ſeen through this Glaſs, and enviousSpirits will break in, and ſo diſturb our attending here. No, ſaid the Doctor, we ſhall here learn the Art of the Divine Magia: whereby we ſhall keep all Invaders out. Or elſe that indeed would not be a ſufficient Fence for us, in regard found there is none, who are reſolved to enter in there with us; but we both will abide there, till others of the ſame Spirit ſhall come into us.

September the 14th. 1677.

The Opening and Interpretation of this Viſion

Was given to me: That this denoted the Doctors care and diligence in making proviſion for that, which was of greateſt conſequence in his Eye: by methodiſing firſt all things outwardly for this free and quiet aſſignment. Though according to the preſent conjuncture of things, this ſeemed then much to contradict, and to prevent the ſame: which was objected to me. But it was anſwered again by the all-knowing Spirit, That there was that ſo deeply inlaid; that would thruſt out whatever would detard, from ſetting upon this more Principal Building, to which all muſt give way. This Glaſſy Room doth repreſent a pure and clarified Mind: in the which, we jointly wait together as in one Room; being of one Mind, and the ſame Belief, upon the great Work: minding one Calling and Election hereunto, and not giving herein any account to any one, that hath not Faith. For I had advice

advice, that it would little ſignifie, to make any publication hereof, otherwiſe than *Noah* did, to wit, by an actual building for convincement, that we are of thoſe, who are forewarned to withdraw from all of this tempting Region. For a deluge upon the World is foreſeen, that will ſtrip her naked of all her pompous appearances: for all of this ſhall be once again deſolate. Therefore the Word pronounced a Bleſſedneſs indeed upon thoſe who were found encloſed within this Glaſſy Ark. *For it was teſtified that* Noah's *Spirit would yet return again to condemn this preſent World: and that it would be demonſtrable in ſome one or other. In whom a Spirit of Faith would ſtir, as from the Light and Knowledge, of what the Spirit of Wiſdom dictates to them: and ſo it will be given to One to proceed from. It was alſo ſignified to me, that ſuch Preachers of Righteouſneſs would riſe, near upon the third and laſt Miniſtration, who will internally prepare the Tranſparent Court for the Holy Ghoſt; by diſappearing, and winding off from that firſt Building. Which is ſo thick, dark, and groſs, as through that, no ſight into matters of Celeſtiality could ever be at-*

tainable. Therefore a Chryſtalline Body is to be built up by the Tool of Faith, to be an Eternal Houſe, for the Spirit to dwell and act in. As of Enoch *it was ſaid, he was tranſlated by Faith, ſo as he did not ſee death.* Enoch's *day is coming verily, the ſeventh thouſand year from* Adam *is now approaching, and will certainly be ſhortned. Wherein the World that now is, that conſiſteth of Inhabitants made up of groſs, elementary matter, ſhall ſuffer a diſſolution: by that pure burning Element, that will break out from the Glaſſy Sea; in each ones fiery property, inkindling the breath of the Almighty Oh then a Creation of another kind, than what now is viſible, ſhall be in pure and perfect exiſtency. For the Moſt High and Holy One doth in Wiſdom ſee meet to make a tranſmutation among Mortals: For neither the World before, or ſince the Flood, hath any way been pleaſing unto God.* Therefore expect now daily, the myſtery of the Incarnation will begin to work, in ſome hereunto elected. Who of a *Noah* like Spirit raiſed, will be firſt to embody themſelves in that Ark, which is pitched within and without with the Oily Spikenard of the Spirit, that

that is the Invironing Power, that will keep off all Batteries, that ſhall be made againſt this Tranſparent Ark. Thus upon this Viſion it was revealed unto me, ſeeing, that after this manner the third World is to ſucceed, it would begin after this Method here deſcribed by the Figure. But Oh, my Lord, Who ſhall be this ſecond *Noah*, who may aſſume ſuch a Tranſigured Body? Whereby an anſwerable Off-ſpring may be all of clarified Spirits and Bodies, to repleniſh the New Creation, in which God may be well pleaſed. It was anſwered, That *Elias* would come, and take up his Mantle again, and do the Mighty Deeds, which ſhall make good all Prophecies. But it would only be known in its day, who ſhould perſonate this Faithful *Noah*: only this know, Where you ſee Faith begin to work in any one ſo high as to overrun all ſenſibility, ſuch a one ſhall ſurely lay God's Foundation for a New World. Now then give way unto that tranſmuting TREE, which doth yield altogether the Fruits of *Faith*. The root thereof is to be found within your ſelves. This is its ſpringing day, therefore let not its ſeaſon paſs away from you, as it hath

done from others. It is not enough to know it ſpringing in your inward ground, but the conſtant feeding is that, which by degrees will bring Redemption. For by keeping to this fixedly, you will famiſh the Life of Senſibility, which hath done all the injury in confining you ſtill within the ſhell of ſinful mortality. From which there is no other way to be freed, but as you can move in the very body of all-mighty acting Faith. This kind of Faith hath had a long ſleep: but the great Arch-Angel is now come to awaken it with his Spirit in them, who are laid in the Lord's Death-tomb; that will firſt hear this Trump, and be raiſed in meet bodies, and clear for the Bride. Who may aſcend into the New *Jeruſalem* with a bleſſed off-ſpring of new-born Spirits from this Principle: and ſo bring down him, who is King of the New Creation to reign in the Earth.

September

September the 15th. 1677.

This Morning I was conſidering this change, that eating on Faiths Tree would produce. Which was nought elſe, but the Power of Omnipotence, which would beget to an unchangeable Life, if the right kind of this Faith could be attained. For, by way of ſimilitude, a Tree with Branches of ſeveral Fruits of Faith was preſented to me, and every ſort of Faith had its proper uſe. But not to mention thoſe common Fruits, that grow very frequently in the internal ground of thoſe, who are looking after renovation: Thoſe Fruits, as it was ſaid in another caſe, our Fathers ever ſince *Adam* have eaten, and are found mortal, and ſo are deceaſed. But this Principal Fruit, in which is to be taſted the ſtrong Spirit of the Life-Eſſence of the Deity, will be of another effect: to wit, Eternal Life will be ſucked in verily by that. But who can give us of this right Fruit of Faith to eat on; ſeeing it is out of all mortal reach? We long have fed upon the Fruits of the lower Branches of this

Tree, as others have; but hereby no mighty thing hath been done, nor any tranſlation out of this death-vally hath been ſeen. Ah, my Lord, what a great thing is this, that now thou art putting us upon? Surely thou doſt not permit us to aſpire after that, which is not at our hands required, but to become ſuch, who are to walk with thee in the New *Jeruſalem* Glory: and to be like pure Nazarites, all white in Bright Bodies, and Seraphick Flames in pure Spirits. But Oh, this Choice Fruit, which the Flaming Sword doth keep, muſt come by gift. As it was ſhewn to me in, and by a repreſentation of a Pearl: which in way of Viſion I did ſee was brought from an unknown Land, and tendred unto me, as free, out of a Perſons Hand, which was unknown to me; having other ſparkling Stones, which were all tendred to me: but the Pearl was of great Eminency, much outvying the reſt.

September the 16th. 1677.

The Interpretation of the Viſion of the Pearl ſeen in the foregoing Paragraph.

I coming to conſider of the Pearl, it was by word given unto me, ſaying, This figures out the pretious Pearl of Faith, that ſhall again be given to the Saints for to work miraculouſly by. Who in long Patience, and Hope, have waited for the Manifeſtation of ſuch Powers and Gifts, as become the Glory of the New Creation to ſhine forth in. This is that goodly Pearl, that is the Stock and Merchandiſe that Wiſdom doth bequeath to ſuch, who have ſought to be Traffickers on thoſe Subſtantials, as are to be found in the other ſide of the Glaſſy Sea. For nothing that can be gathered up here, out of all this Worldy State, we can make any Heavenly Merchandiſe of. Therefore our Lord doth oft commend unto us this pretious Pearl of Faith, as well knowing, this is a Gift worth ſeeking and looking after. It is ſuch prizable

Jewel, if once in our poſſeſſion, that we may have any exchange for it; do but ſend it out, from whence it came, and it will turn to treble advantage. But when I conſidered, that this Pearl had not made of late years upon any one ſuch rich return; hereupon I queſtioned whether to any it ſhould be given in theſe latter Ages. So it was given forth to me from a true and certain record, That though this ſupereminent and all tranſmuting Faith was the meer Gift of God; yet there was required thoſe inferiour Acts of depending Faith to be put forth; by way of perſuance of this, which crowns all the lower degrees, that muſt be as the aſcending Steps to this Throne-dominion, which is called Faiths Victory. *So that the lower degree of Faith in us muſt reach after the higheſt, by a reſtleſs ſeeking, and improving the preſent Faith attained.* For that Scripture was repeated by a ſecret Eccho of the Spirit, *Faith is the ſubſtance of things hoped for*: The Faith in God will forcibly draw into poſſeſſion him, who is the Author and Spring of this Almighty Faith, that can do whatever it pleaſeth. *Therefore it is ſaid, ſeek, and ye ſhall find*, that is, *we muſt*

muſt grow from one ground of Faith to another, and not give over as fainting and diſponding, till we aſcend from Faith to Faith; ſo near to the heart of God our Father, as to affect him with ſuch Faith as worketh by Love: that ſo the grand myſtery of this all-effecting Faith may be both revealed and diſpenſed as a Gift unto us; and then we have the Subſtance of whatever hath been hoped for.

September the 29th. 1677.

As the Doctor was in Prayer, this word paſſed through me: Ye ſhall be marked with the *Fathers Name*; then no ſlaughtering weapon can harm you. Upon which word I much exerciſed my Mind; diving to know the Spirits meaning, what that Mark would be, and after what manner it might be imprinted on us. And I as attended with all heedfulneſs, the riſing Spring of pure Revelation, it was thus given me to underſtand, That to be marked with the *Father's Name*, is no leſs than to be transformed into a Virgin Body. The bearing of this Name in the Forehead was ſhewn

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to me, would be the putting on a visible Form of God, as considered in a glorified Figure. Which may admit of such a kind of pure matter, as hath not been seen or understood: therefore it is well said, none can know or conceive what they may be changed into. *John* in his Visions saw the Lord in several appearances of Lustre and Glory. There are degrees of Celestial Clothing: *Esaiah* had a sight of God, that made him cry out, he was *undone*; seeing the disproportionableness betwixt the brightness of a sparkling Glory, to a dark polluted Being. Likewise *Ezekiel* saw the flaming Majesty of Glory, that the very Seraphims covered their Faces at. Upon which the Spirit did set it home upon me, that we might not over-rate our selves, while the Lamp of our Eternal Spirits were but yet under the covert of a dark earthly Pitcher. For no Glory can shine out, till that be broken away from the internal Flame, that lieth hid within. Which is the true and right begotten Spirit, who when it comes to call over its high and eternal pre-existency; considering what it was before it came into this Body, and taking in the Divine Sense

Senſe hereof, is not at reſt, while yoaked and hanked with ſuch courſe and putrified matter, as theſe fleſhly Bodies do conſiſt of. Seeing therefore a Promiſe is left us, both in general and in particular for returning in, to ſuch a refined corporeity, as may beſt agree with the pure Trinity; Let us draw up hereunto, with full aſſurance of Faith, that ſo we may hereby reach to this all-ſecuring Mark: which will redeem us from among the Inhabitants of the Earth, and give us entrance to our own Heavenly Place. What is it that hath made all to die, and leave their Carcaſes unchanged in the Region of this Wilderneſs, but the reſting ſatisfied in that corruptible form of Fleſh in all its diſeaſed properties? There hath been only a talk, and a belief concerning a Redemption, but all the higheſt have reached no further, than a Regeneration in Part, and an illuminating of the Mind. But where is there, that fair Image of the Heavenly, that ſhall never fade nor die, that our Lord verifies he would raiſe up in the laſt day? Which was declared to me, *to be a Reſurrection out of the Grave of that Mortal Body, which, at preſent, we viſibly*

viſibly carry as a Sepulcher: in which there may miſtically lie hid, ſuch a Spiritual Body, as only the Trumpet ſound of all-powerful Faith can bring forth into viſibility. That ſo to ſome it may be given to ſee the breaking through of that, which may reſemble the Glorified Figure of him, who is the Firſt-born from the dead. This is that Body, in which the Lord Chriſt did the Will of his Father: and we can never expect to go on to do it, but in the like Figure of all-powerful Spirituality. In which the Life-quickning Spirit may have a ſuitable Organical Body to actuate it ſelf, according to its own original purity. Who by coming into a terreſtrial Form, that is only animated by a Life, which is from this viſible Element, cauſeth the great conteſt and ſtrife, ſo as the Spirit cannot do, or act, according to its own eternal property. The which we now coming to underſtand, do ſee how by this animal Life of ſenſe, we are bounded and limited from this we are made to ſeek after, our diſappeared and paradiſical Body. And truly, were it not for the provocation and ſtrong inſtigation which I feel again from him, who would be unto us alto-

altogether this immaculate body; I have enough ſtrong Temptations from my ſenſitive part, to acquit all ſuch hopes and expectations, and to be ſatisfied with a mixed ſtate, as to the one part heavenly, and the other part earthly the whole term of Life here. *But having had ſo many remembrances by Voice and Viſion, that conſtrained me to pry into this Myſtery, and having many Teſtimonies from the Holy Scriptures to confirm what was ſecretly revealed: which came in, and were opened to me, to prove the certainty and and lawfulneſs of ſuch a Hope, as cannot make aſhamed: I am not ſuffered to let go the Faith, and ſhall only in brevity mention thoſe, which were brought before me.* As firſt, That of the 17 of *Matt.* Chriſts own Transfiguration, as the firſt fruits of this New *Jeruſalem* ſtate. Then that of the 3d of *John* 6, 7, 8, verſes, That which is born of the Fleſh, is Fleſh; and that which is born of the Spirit, is Spirit; though this hath been hitherto underſtood only of the Birth of the Mind, and of the Souls Regeneration, yet a much deeper thing hath been manifeſted to me: to which I muſt give ear, to wit, *the Fleſhly Birth brings forth the Feſhly Body, but the*

Spirits

Spirits Birth brings forth a Spiritual Body. I am not ignorant of the many Objections, that will be made againſt moſt of theſe Scriptures by all ſuch, as only do look through the vail of ſenſe. Then again that of the 1ſt of the *Cor.* 15. beginning at the 12th verſe to the end of the Chapter; *That whole Chapter is to be underſtood according to a transforming ſenſe.* Then the 2d of the *Cor.* 5th. Chapt. 1, 2, 3, 4. all which ſhews the expectation of the Apoſtle in this matter. Then again, *Rom.* 8. 23. *v.* waiting for the Adoption, to wit, *the redemption of our Body.* That of *John* 6th. Chapt. 49th. verſe. Your Fathers did eat Manna in the Wilderneſs, and are dead, 50th. verſe. This is the Bread that cometh down from Heaven, which a man may eat thereof, and not dye, 58th. verſe. This is that Bread, which came down from Heaven, not as your Fathers did eat Manna, and are dead: he that eateth of this Bread ſhall live for ever. Theſe pretious Scriptures did fully learn and ſatisfie me, that ſuch an incorruptible ſtate, that ſhould never ſee death, was by us to believed in, *John* 11. 26. And whoſoever believeth in me, ſhall never die, believeſt thou this? Many

ny more to this purpoſe were called over, and interpreted, which may come forth in their ſeaſon; theſe for the preſent may ſuffice. Theſe Holy Scriptures give us to know, *That we, as to our viſible Bodies, are in a ſtrange deformity; out of which, we may lawfully hope to be redeemed.* And whoever have Faith herein without wavering, may certainly ſee ſuch a tranſlation. For this word did ſound in me, According as your Faith extends, ſo it will in this reſpect make an alteration. Oh who, but ſuch as are mighty in Faith, ſhall live to ſee the old Mark of of the Beaſt worn out, and the Fathers Name planted and engraven on us. Which will make us, as the ſparkling Stones of a Crown lifted up, and as an Enſign, where the place of our Habitation, by the Moſt Holy ſhall be appointed.

October the 1ſt. 1677.

The Mount of Elijah.

UPON this I did much ſtrive to thwart my Senſe, which was in great mutiny againſt this Goſpel tranſmutation. And as my Faith did get up, ſo Reaſons Club did beat me down; ſo paſſing ſome hours in great controverſie here-about in my ſelf. After my natural repoſe, I ſaw my ſelf, with ſome others, ſtanding as on a Hill, where no viſible fence was, but the loftineſs of the place. Which the Inhabitants that were in the Plain below, obſerving us there to walk, were in great indignation, and ſummoned us for to come down, to ſhare in what was in common. Which not yielding to, they provided Inſtruments of War, as Arrows and Guns to ſhoot at us, which paſſed over us, and beſide us, ſo that no harm befell us. For we withſtood them all in great confidence of that fortitude, which thoſe lower Inhabitants could ſee nothing thereof. And the ſhout of the Voice went forth, *The Spirit of* Elijah *will be ſeen again on the Mountain of Faith.*

October

October the 4th. 1677.

This Morning it was thus ſpoken in me, Into what Heart hath the myſtery of Faith wrought forth it ſelf, in the true Nature of Creating Faith? No reſurrection it hath had in theſe laſt Ages. Therefore ye do well, who now are ſearching for it: be wiſe to undermine what hath, as a Mountain, preſt it down. For it is that, which will bring back, what was baniſhed out of Paradice.

October the 5th. 1677.

I heard this Night, in my ſleep, a Voice, calling me, ſaying, Draw near, that ſo you may know great and deep things. Upon which I was awakened, and ſaw a clear Glaſſy Trumpet held out: and a great Councel was held by ſome, that all were in privacy in a reſerved place, only I did hear their Sounds and Voices, but I could not ſee their Perſons. After which, muſing hereupon, becauſe all paſſed away, before I could make any thing

hereof; The word ſaid, Yet for this Secret, thy Spirit muſt launch and wade nto a deeper Ocean.

Upon which my Spirit ſunk unto a good degree into the ſtill Abyſſal Center, out from which all Light of Wiſdom doth open. And this pure Glaſſy Trumpet was made mention of again. For it was ſaid, That none ſhould ever ſound this Trumpet, but ſuch, who could attain to walk and move upon Faith's holy ground. Then took I occaſion herefrom, earneſtly to interceed; and while I was praying for this Myſtery of Faith to be revealed, it was ſpoke in me, Thou ſeekeſt that, which is ſo weighty and myſtical, that time muſt be allotted to draw, or extract out of the full and perfect Number of Coeſſentiality of Spirit, which is attributed to the Holy Trinity. Into this thou muſt ſearch and dive, for thy Spirit is of the ſame Eternal Line and Nature; and it may recover, what it hath loſt by deſcending into this terreſtial World, of which courſe matter, thou haſt formed a body of fleſh about thee: wherewith be content for a while, till the pure ſpark Faith ſhall refine it for thee, and make it all ſublime.

October the 8th. 1677.

The profeſſion of Faith was ſtill urged upon me, as the only Gift, which would renew all things out of the old frame of Nature. For the teaching unction did further reveal to me, the ſupereminency of this Golden Grain of Faith, which is the product of the Deity, whereever it ſhall be found. Therefore I had a charge in theſe words given me, ſaying, Suffer not ſo rich a Talent as this to be hid only in, and with the Sacred Trinity. Come, Oh thou reſtleſs Mind, and I will ſhew thee where, and how thou muſt feel this Creating Breath in its firſt beginnings of Life. Theſe Rules therefore obſerve conſtantly: Firſt, Then know, that the Center of this high extracted Spirit of Faith, lies in the Golden Ocean deep of Love. So then herefrom take notice, that only a mighty, vehement Spirit of Love, ſhall bring forth the Life-acting Body of the Holy Ghoſt, which indeed will all be manifeſted in Loves ſtrong ardency. See now then in what ground, this choice Pearl

be found; the meer ſtrength of Love muſt give entrance, where this almighty Dowry is. Love raiſed up to its firſt Virgin Purity, will make Faith deſcend in all its aſſumed Majeſty. Love and Faith have an overcoming Omnipotency attending them: God will ſuffer himſelf to be conquered by the Spirit of Love and Faith, as he ſaith, concerning the work of my hands command ye me. Nothing can God detain from ſuch, if they remain in the ardency of this meek Love-fire, as in a ſtill flame. Therefore through the augmentation of this pure burning Breath of Love, which as an aſcending Spirit, can paſs into the very ſecret abyſſal Deep to draw into it ſelf that very Faith, by which all things have received their exiſtency; Such a Spirit ſent forth in the cooperation with Love, will effect that tranſparent formation, which may well become the pure Beaming Glory of the Bleſſed Trinity. *Therefore receive this from the true and faithfull Witneſs, That Love is, and muſt be as the circling Ring, in which this ſparkling Stone of Faith will fix it ſelf as a ſignal Monument. Wherefore now ſee a pretious bundle of Love is all neceſſary,*

as

as a prepared Veſſel, into which the high-eſt drawn Matter of all Spirits may be put. This pure eſſence of Faith can live or lodge no where, but in the Virgin Boſom of Charity. Which is ſo comely and innocent, as a truer qualification hereof cannot be nominated. *God is Love, and therefore how can he be ſtrange or unknown, where the ſtame of his own eſſential property is found?* No doubt but to ſuch, all-transforming Faith will be given ed, as a Golden Balſom to heal that, which is demoliſhed. As witneſs the Body of frail Mortality, which is ſhut out from all thoſe, that are of Ætherial Forms, and Angelical Figures. Let this Medicinal Stone be of all value to you, for renewing of Immortality, that ye may be like thoſe of that high Order, who can behold with great freedom the Face of God, and may have room to continue among that Royal Society. Then ſearch and try your ſelves hereby, whether you have this Faith of Activity, which will go forth in all Spirit and Life. *There hath been a great miſtake about that, which is called Saving Faith, whenas there hath been no Salvation wrought by it, becauſe the old form of a*

ſinful Body hath not been put off thereby. the whole profeſſing Number of Chriſtianity hath very much deceived themſelves in a dead actleſs Faith, but to you it is given to ſearch and ſeek, that ye may find the quickning Spirit of Faith. Which ye ſhall know by its working effects. St. James *in his Epiſtle gives a true Character of it, when he ſpeaks of* Abraham's *Faith, which was evidenced by Works, by which Faith was perfected. Henceforth, ſaith the true Author of it, Let mighty Works, and Deeds juſtifie the Spirit of belief, according to what degree it is riſen. Contend for the ancient Prerogative which was with the Saints of old; for it is that* Energy of God, *by which all in you muſt be created new, to the magnificency of your Saviour, who will firſt appear to you by this Spirit of Faith; that ſo you may raiſe your own dead, and ſet at Liberty that, which hath groaned under the firſt* Adamical *Birth.* This pure extraction of Spirit may have a hidden Birth in thoſe, who are in the Life of perfect Charity, and they not know at firſt, that this worthy Gift is there. For the very hour and time of this Golden Balſom droping in, may not be perceived by the Veſſel

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or Perſon that receiveth it. As Chriſt told *Nichodemus*, that this Holy Breath, none could perceive its coming in or going out, ſo Chriſt in the Spirit doth again confirm this word. And this Councel is given to you, who are ſtirred up here for to wait; ſeek, and pray, know it may be with you, e're you are a ware. Your Obedience will be fulfilled in ſending up conſtant flames of Love, to the fountain heart of the Bleſſed Trinity. In which at one time or other the Breath of the Holy Ghoſt will mingle, and then in pure humility you may try to excite its Power forth, ſo as it may be brought into no deriſion. But firſt find ſuch ability, as your Lord did, when he ſaid *Lazarus come forth*, which was Faiths undeniable Seal; which both lawful and expedient is, for the Lambs followers to receive. Be you now then ſuch, as need not be aſhamed of this lively Hope, and ſteddy Profeſſion of this *Faith of God*, as an Inſpiring Breath, which will certainly give a high and wonderful witneſs: No impoſſibility in this Vocation will be underſtood, becauſe its Working Tool is the Creating Word. After this free and open diſcovery let into my

Mind, I found Faith and Love winged up as a Twin Spirit ſpringing, that if poſſible this ſuperexcellent Gift might be ſo given unto us, that confeſſion might be made to the Lord, that this Spirit of Faith *is truly riſen*, therefore great and mighty things do ſhew forth themſelves, though for a long ſeaſon it hath been hidden.

October the 9th. 1677.

The Interpretation of the Viſion upon the firſt day of October.

As to this Viſion, the Interpretation thereof plainly is read in the Book Within, which beareth the living Teſtimony hereunto; ſignifying thoſe living Acts of Faith, which ſometimes have carried our Spirits up to *Elijah*'s Hill. Where not only Batteries are from the potent King of this low Region: but he doth make war with, and by his Agents, as taking notice, we are thoſe, which do ſeparate from his Kingdom. Therefore we may expect nothing leſs, but a Beleagering throughout; eſpecially when they perceive that we are ſuch, as would perceive

overturn that indeared Life of Senſe, that hath been maintained ſo long in its range in oppoſition to Faith's Soveraignty. But while here we ſtand, like *Elijah*, upon Faith's Mount, we can command Inviſible Bands, Chariots and Horſemen of Fire, that will come in to help upon Faith's Alarm: and ſo ſhall all weapons of War be fruſtrated. Therefore fear not ye, who are upon Faith's Ground, ſaith the Almighty. But the word of his Counſel, thus ſpake in me, rather beware of thoſe more cloſe and ſubtile Enemies that are within your own houſe, which will every moment make war upon thoſe lofty aſpirings and aſcenſions of Faith; they are more dangerous Enemies, who can ſo ſwiftly raiſe indeed up the ſtrong Forts of Reaſon, and can diſplay all their Faith-deſtroying Arrows to wound the Heart and Life thereof: Threatning, if ye ſtill hold out, and will not again deſcend into the gulf of Senſe, then ye muſt be liable to the peril of Famine, Nakedneſs, Poverty, and all kind of Reproach. If ye will not yield to the Laws of Reaſons Kingdom, ſuch Deſtructions muſt neceſſarily befall you. Now then for caution, ſaid the Spirit of Life, caſt up the Accounts of

pre-

preſent and future times, and in the clear Eye of Light, thou both backward and forward maiſt make diſcovery, that ſuch Arguments as theſe, have frighted down thouſand thouſands of Souls, which otherwiſe would have kept Faiths Ground. Therefore at this very day among the profeſſing part of Chriſtianity, ſuch a Faith is only of reputation, as will not expoſe to loſs, ſhame, and diſgrace, but can fall in, and hold correſpondency with what is agreeable to the animal Body. But hearken ye, who do ſo much ſearch after this life, conſider if you will adventure up to this Hill, what ſhots, not only from the World below, but what will break in, as Floods, from all dark Centers, to bring you back to live in the warm habour of Senſe and Reaſon. Then this word further aroſe from the pure motion, ſaying, Therefore now that ye are diving for this pretious thing, I would that no miſtake ſhould be upon your Mind, if you would come to recover that Life that *Adam* had: Which was indeed an unmixed Life of Faith, before the relapſe did take hold upon him, I ſay, if ye will fix your Minds to this Life, then ſtay, and lean your ſelves upon

upon this Faith-alſufficiency, and do not think to carry two Lives in one Body, that are contrary to each other. For this Spirit of Faith can only agree with what is willing to bow, and be all friendly with it, as a ſuitable Mate unto it. Canſt thou, ſaith the Spirit of Faith, walk out as *Abraham*, *Iſaac*, and *Elias* did with me, they ſaw nothing before them, as to the viſible but Earth and Air, and yet nothing miſtruſted, but confided in what was not ſeen; who therefore were abundantly recompenſed. Such as theſe, who have put out the Eye of their Senſe, and have thrown away the Crutches of Reaſon, doth the Spirit of Faith ſeek to walk with, that ſo they may live upon Hony out of the Rock.

October the 10th. 1677.

There was this Morning a place preſented to me like a Garden: where many ſorts of Flowers were, but all ſingle Plants, ſave one. Which grew up with Twins upon one Stalk, three times two, and one more from the ſame Root; which grew right up with its Head bowing

ing down towards the reſt: It ſeemed to be like a Tulip; the Colour being of a very dark Murray. The other Plants grew round about it, and they were overſpread with Caterpillars, and ſlugs, which did devour, and ſpoil the beauty of them; which I much lamented to ſee. But ſuddenly a ſhower came, and waſhed them all away. Yet afterward I ſaw them come on again, when the ſhower ceaſed. And I marvelled that the Tulip Branch was ſtill kept free: And while I made this Objection, how it ſhould come to paſs, that being in the ſame ground, it ſhould be exempted? It was anſwered, Thou doſt not ſee the deep Spring that lieth under ground, that watereth this Branch continually. Then ſaw I waters riſe, and all over it baptiſe, ſo as the dark colour was changed into a green pleaſant appearance to my intellectual ſight: Then after a little ſpace, the Spring did riſe mighty high, and did it ſo drench, as from its greenneſs, it was changed into a Lilly whiteneſs; which was very marvelous to ſee ſuch a ſudden tranſmutation upon this Branch. Oh, my Lord, ſignifie the true meaning of this ſimilitude, for it ſeemeth to have much in it.

October the 11th. 1677.

This Parabolical Viſion was as a Text and Doctrine given, upon which the Holy Spirit might make its comment. By the Garden was given me to underſtand, that inward flouriſhing ground of the Eternal Mind, out of which a crop of pleaſant Plants did put forth from the Seed of the Spirit. The Eternal Sower planting himſelf in the midſt hereof as that Lilly Branch, which grew up in its twined might and beauty to the perfect nnmber Seven.

Now it was queried by me, *Why thoſe ſingle Plants, which were Divine Qualifications of the Mind, proceeding from the Root of Life, ſhould be under the Power of theſe Deſpoilers?* The cauſe hereof I was then made to underſtand, why thoſe heavenly cogitations, that would proceed forward to all Divine Virtue were overrun by the devouring Worms. It was therefore reſolved, that it would continue ſtill ſo to be, while they did put forth themſelves from one weak ſtalk, in the ſcattered confuſion of a dif-

a diſperſed property. Now being thus obnoxious to the intemperate motions of the viſible Element, and mixing therewith, they are ſubject to ſmitings of all kinds. And though through the help of thoſe diſtilling ſhowers of the Word of Life, oftimes refreſhing this inward ground, and cleanſing it from this ſwarming, flying, and ſuperfluous thoughts which the Slugs and Caterpillars did really figure out, they are freed herefrom; yet upon the ceſſation of theſe upper and outward Showers of a viſible teaching Miniſtery, they are apt to ſwarm again upon the Mind, to ſtain and envenom thoſe Plants, which do bud forth in the ſingle and divided property. So that while the inward is thus invaded upon, no Fruit can be brought to perfection; for as faſt, as it comes on, it is eaten off: ſo the Work, while ſtanding in this poſture, it is always doing, yet never done, nor perfected. And yet the Soul in the mean time is in great earneſtneſs after, and for its Reſtoration, always ſtriving againſt the Stream, and Tide of Profuſe Imaginations: which keep back the Harveſt from ripening of what hath been ſtill a ſowing by the Spirit,

fixed. If you do attain to ſuch an enrichment, as to have this Plant of United Force and Power to grow in the Garden of your Mind, ye may then be out of all fear, that any evil of ſin, or the effects of it, can come in to Spoil or to devour. For upon its own guard it ſtands, and can defend it ſelf againſt all Invaſions. Now for this end, that ye may perſue hereafter, theſe things are revealed. Make it your own Spiritual Buſineſs to come out of the meek, ſingle Plantation, into the ſtrong Unity of that Plurality of Spirit, which is able at pleaſure to change you into a Body of Heavenly Luſtre; ſuch as is meet for that Work, whereto ye are deſigned. For this, O ye well diſpoſed Souls, keep an Holy day, within the Borders of a pure Mind.

October the 12th. 1677.

This word viſited me about break of day: Run away to the Everlaſting Morning-day, there to be hidden from the wrath of the Lamb. Which will be certainly expreſſed againſt thoſe, who are found naked; having only the mortal clothing for their covert, in this great Day, which is breaking forth unavoidably upon all Fleſh.

October the 15th. 1677.

Being thus warned to purſue, and make hard after that ſecuring ſtate, and to keep all watchfulneſs over our Hearts, leſt the Evil Spirit ſhould us beguile; This word was given for further caution, Far be it from him, who in all things muſt be approved a man of God: therefore he is not to be found amongſt evil doers, to be a reproach in ſuch a time as this; or to take liberty, leſt a Snare come upon the Superiority of that Life, which requires great ſequeſtration.

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Then again this Word was with me; *And ye ſhall be Holy unto me, for I the Lord am holy, and have ſever'd you from all others, that ye ſhould miniſter before me, and be mine only?*

October the 18th. 1677.

I ſaw my own Figure ſitting in a ſolemn ſtill waiting poſture: and there paſſed by a Golden Candleſtick with many Branches; and in the midſt thereof was the form of a Cup or Bowl, all which diſtinctly had Lights, like Lamps burning from Oyl: but that out of the Bowl in the midſt gave a greater blaze then all the reſt. Then this Word ſounded, Up: up; Follow this Light before it be out of ſight. Then was given into my Hand ſuch an other Golden Candleſtick, without any Lights in their Sockets: but I haſtily, ſo ſoon as the Candleſtick was given, followed the other into a Room, which was all enlightned with the brightneſs of the Glory thereof. which I could only view, but found I could not there abide, but was ordered at that open door to wait, till every Branch of the

Candleſtick ſhould be anſwerably filled with Oyl, and give forth Light as the foregoing brightneſs did; which was as a Heaven for Light. This Idea, or Manifeſtation, drew my mind after it: that, if poſſibly, Light might be ſet up in every Property accordingly.

October the 19th. 1677.

In the Night after my firſt Sleep, there appeared unto me, a bright Sun, and many Stars were fixed in the circumference of it, that ſparkled forth with a wonderful fury; ſo that it enlightned the Earth with its reflexion. And it ſaid, hereto gathered is that which fills up, and makes compleat the whole Body of Light.

October the 20th. 1977.

This Word came unto me, Pray ye evermore in that Faith, where each one is to be their own Advocate in the free Liberty, according as it is written, *In that day ask what ye will, and it ſhall be given you.*

October

October the 25th. 1677.

Oh ye with whom is my charge, this is no ſeaſon to ſtop in the Way: neglect not the Day, in which the Mighty One in you may riſe again; upon whoſe Shoulder the Key of the Government is laid, to open for you the Everlaſting Gate.

October the 26th. 1677.

The firſt part of the Night, I ſpent in recollecting and calling over this whole Weeks Tranſactions, which I had little ſatisfaction in. Becauſe it was not upon ſuch a Service, as it was meet, I ſhould ever and always be found imploied in. For whatever of the neceſſary concerns of this temporary Life did call me off, from this Heavenly Calling, it became as Gall and Wormwood, and brought a heavineſs upon me. So that I made my application in the deep inward ſenſe hereof, that if poſſible, no more ſuch Earthly matters ſhould croud in upon us,

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Who had ſo much avowed our ſelves the Lords Servants only to be, and therefore our Spirits could no otherwiſe be but troubled, when hurried by that, which was ſo great a Set-back to our Spiritual Profeſſion, that is in imitation to our Lord Jeſus in his Holy Prieſthood. While I was conſidering the cloſeneſs of this Work, I was caſt into a Sleep: and I was ſuddainly awaked by one that called, and ſaid, If you do not take good heed, and quicken your Pace, a dark Miſt from the Earth will riſe upon you, and then you will be prevented of entring into the Third degree, where is no Eclipſe. Which Word I took hold off, for it came very ſeaſonably. Some ſpace of time after in the ſame Night, I went in Spirit to One, that alſo was herein concerned with me, to give him a Spiritual caution, and bemoaned with him the loſs of time. And the ſame Perſon, whoſe Figure was named to me, appeared in a White Garment ſullied with black duſt: ſo taking notice hereof, it was adviſed to put it off, and another to be put on. But it was ſpoken in my hearing, That will alſo be defiled, without you keep in that upper right-Hand-way, where no miery Waters overflow

overflow, nor Winds do blow to raiſe the duſt below. Upon which Word I conſidered, never to walk in the *Valley* of this World, and to keep our *Nizaritical* Life unſpotted, would be a mighty Victory, Having ſuch hourly Provocations, to be herewith overcharged, and ſo our Minds corrupted. For we have but one Heart, which if it be chaſed as a Roe and Hart upon the barren Hills, and thorny Deſart of this World, where will the moſt Holy find a reſt for himſelf in us: who will not ſet one Foot into the door of our Minds, if we be parling with contrary Spirit, that calleth into us earthly Fumes and Vapours? Thus I was made to ſee the biting of the Serpent at our Heel, as we did walk in the Way of the Earthly Inhabitants. So my Mind was made ſerious and watchful herein, leſt herewith overtaken, our Hearts invaded upon ſhould be. Therefore this way of prevention was revealed unto me, that we might preſerve the Virgin-Purity for her true Mate, in theſe following Rules.

The *Firſt* Rule I had given, was to be true to the Solemn Contract, and Eſpou-

ſal Vow, which we had made, to wit, to be the only Bride to the Lamb.

2*dly* To be found always at home in the Spirit, in a waiting poſture, ſetting all things in order, minding only the entertaining of this our betrothed Huſband; ſending out burning Floods of Love, to bring him into the cloſe centre of the Heart.

In the *third* place, Be found in clean and white Linnen; that he may be delighted with your Innocency and *Nazarite* Purity. Then another ſort of a higher degree, may be put upon us, as was ſhewed me.

In the 4*th* place, Have always that, which may be moſt pleaſant to his taſt: therefore bring forth thoſe choice Fruits, which the Tree of Love and Life doth bear. And then it was teſtified unto me, that this holy Order maintained, would give us an eſcape; and no trouble ſhould be in our Habitation, becauſe the Lord *Jehovah Shammah* will dwell in us, and will cut off all, that attempts us to invade.

October the 27th. 1677.

1. Upon an occaſion of diſturbance, by a diſquieted Spirit in the Family, I poured out the ſenſe thereof unto my Lord in Prayer, why ſuch a grieving Thorn ſhould be our troubler. So I committed all to him, who I did believe would clear me, from all unjuſt Clamours, in Truth and Innocency. After which, I found a ſuddain ſweet Calm, and peace brought into my mind. Which cauſed me to repoſe in a quiet natural Reſt. In the Morning this Word came in to my ſupport, Be not diſmayed at the Blaſt of the terrible one, who hath poured forth Helliſh Fury. Be ſtill found in the Long ſuffering and Patience, and then this ſhall all turn to the furtherance of that Work which is decreed in Everlaſting Counſel, whereby the remainder of Wrath ſhall be reſtrained. Though it is not taken well, that ſuch Inſolency is permitted over thee.

2. After this, this Word was given in alſo, ſaying, Speak to *Joſedech* for to be ſtrong, fervent and ſteady, and nothing

thing fear, but to be faithful the Prieſtly Charge and Work. For then ſaith the Lord, I will be with him, and he ſhall aſſuredly proſper; according to the Covenant made, when he dedicated himſelf mine only for to be, in *Nazarite* ſeparation.

3. Then this Word viſited me, Yet once it is a little while, and there will ariſe out of the Everlaſting Prieſthood, that which ſhall ſhake all Nations in Earth, Sea, and dry Land. Set therefore your Hearts hereunto with all watchfulneſs, and diligence.

4. As we were met together, I ſaw a Flame paſs through the Room: and preſently the Word ſpake, All theſe muſt firſt be purged with Fire, before they can ſtand with the Lamb upon the *Mount*.

October the 28th. 1677.

1. This Morning I did feel in my ſelf mighty Openings from the pure center of Love and Joy, with ſome encouraging Words, which did paſs through me. After I had Prayed, the Word to me was, Go forward, for I have accepted thee, and

and I will be known Thy God in the Light of the Altar-Flame in Verity.

2. Again, it was ſaid, Appear thy ſelf therefore in ſuch a Work, whereof thou needeſt not be aſhamed; as having ſeen that Pattern in the Glaſs of Wiſdom. To which Eternal Idea keep fixed thy Internal Eye: and thou ſhalt bring forth to Perfection, that which hath been in the Perſpective part.

October the 29th. 1677.

After my firſt Sleep, being ſtill ſomewhat drowſy, and hardly come to my awakened Senſe, I ſaw a mighty great Hand lifted up, upon a wonderful high Pole. This ſight was ſo amazing, that though it was ſo high, as it ſeemed to touch the Clouds, yet I could ſee it very diſtinct as a large Hand. When I came hereof to conſider, what it ſhould ſignifie, the Word was thus given, This is the Lord's Hand, which lifted up ſhall be: and who is it that ſhall it not ſee? Much more I wait herefrom to be revealed. For it was a ſignificant Viſion, that

that doth bring along its own Meaning: That ſo we might hereby be warned, what God in the Earth will appear to do.

November the 16th. 1677.

I had this Night much inward Expoſtulation, tending to my full and perfect Change into ſuch a Spiritual Corporiety, in which the offence of Sin might altogether ceaſe. For ſince the Holy Teacher and Guide hath been plain with me, that without I here attain to be Born again, ſo as no compoſition of the firſt original matter of Sin may ſpring; till then I can have no free acceſs, nor be taken up into all Spouſal freedom in the Love-Joys, that are only known by ſuch, who are redeemed from all Sin. For the Lamb, the Bridegroom can take no other into the Marriage-Bed of inflamed Love with him, but an immaculate Bride, all Fair and Serene. The Father hath charged him, to bring no other into his Kingdom. Now then ſaid the Spirit, you ſee that my ſtriving in you, is all to make you commendable, that the Father himſelf

ſelf may love you, and be at perfect Reconciliation with your *Spirits*. For this is the conſiderable matter to have the whole Trinity agreeing to take up, and pitch their Pavilion of Light round about you: Then expect ſuch a change as never yet hath come.

November the 17th. 1677.

In my Night Sleep, I was Praying, and awakened my ſelf therewith: which when I came to my ſelf, I ſaw a White Hand reached out, dipped in ſome pretious Liquor of a deep red Colour, and it dropped thereof on my Breaſt. Which preſently brought forth that Word to me in the *Canticles*, his Fingers drop ſweet ſmelling Myrrh. The which pure thing thing I did feel upon my Internal part oft, to a riſing Joy in my ſelf.

Then this Word came to me, Now take heed of going out amongſt the Dead. If any thing of this kind doth touch you, watch the time: do not reſt, till a freſh ſtream of live Blood doth all your Inwards waſh, and perfume your Seperated place with this pretious Myrrh.

For

For your Lord can no more live, or lie among them, who do ſmell of the Dead.

November the 20th. 1677.

The Lord looked upon us: and ſaid he loved us, and was touched in all our Afflictions and Temptations, and that our Tears and Sorrows ſhould not be forgot, for all were treaſured up; that ſo when the Sowing time hereof ſhall be paſſed over, Salvation, and Victory, and Everlaſting Joy ſhall be returned to us.

November the 21ſt. 1677.

This was the Word of the Lord, that was with me, Let not the various Sounds and ſpecious Gatherings of them, among whom is an uncertain Sound, move you from holy ground. Where ſtill do you wait in the Spirits Arbour, for I have yet Secrets in an immediate way to impart. Therefore ſcatter not from your known, though unknown Walks to others. So hereby I was to underſtand, that in the ſtill and ſilent ſtate, we were

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to keep, till the clear Trumpet of the Holy Ghoſt might ſound through us. For nothing of this could be found in the mixed Aſſemblies. Therefore it was ſhewed to me, that after a while, there would be a diſperſion of the principal Shepherds and Flocks; till the Horn be filled with the unmixed Oyl of the Spirit, by a true Prophet, that muſt raiſed up be from and by the Miſſion of the great and mighty Shepherd. Who will then anoint with Power each one of his Flock, that none may be found in his Paſture of a barren Spirit. For each one ſhall ſound forth the Myſtery of their own Everlaſting Redemption out of the fallen State.

November the 22d. 1677.

As ſoon as I came out of Sleep, after the Nights reſt. This word met me, Oh that I might awake, with thy Image perfectly: then ſhould I behold thy Face, and not be reproached, becauſe of an ignominious Body. Whereupon I conſidered the weightineſs of the Word, and it was opened unto me, that it related

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to a Reſurrection ſtare after a Death-ſleep in the Grave, of the Body of Sin, out from which the Spirit awakeneth into the God-likeneſs. Upon which there was preſented unto me, a clear Cryſtal in the figure of a Heart, which hung by a Pipe, through which a ſtream like Blood paſſed into the Heart: which was ſaid to be the pure Life-Seed, that conveyeth it ſelf from the Fountain-Heart of the Godhead. As it is the Production of a Birth anſwerable to the very Heart of God, which would be the true and original matter of a divine Nature: In which only the Life of God ſhould move, as it did in the Perſon of our Lord Jeſus. Whoſe Heart was fed from the Heart of his Father, and ſo ours from his, when ſo purely generated as his, from the Seed, or Incorporating Power, of the Deity. For it was made evident to me, that the New Birth-heart conceived in us, muſt be from the Root of the ſame holy and unmixed matter, and anſwerably: in order to a full redeeming from the old polluted Heart, out from which are the Iſſues of Death, which is ſaid to be the heart of *Stone*. Now it was ſhewed me, that Fallen

Man

Man did carry about him three Hearts. As *firſt*, the Heart of a Beaſt, as it may be ſaid of *Nebuchadnezzar*, he had a Beaſtial Heart. *2dly*, The Heart of a Man, which comes up to Senſibility and to Rationality. *3dly*, A Heart in which, as to the outward Birth, remains ſomewhat of an Eternal Eſſence, as a Spark of Light, which *Adam* had in *Paradiſe*: and this we call Man's *Eternal Heart*. And this in the higheſt Improvement, is in much Imperfection and Inſtability: ſometimes in a raiſed Life towards God, then ſinking down as a Stone again into the Earth, according to the outward Conſtellations, that do mutually concur in the good and evil. The effects whereof, we have ſenſibly felt, by an inward ſtrife and war, through the divided property of the Soul, which moveth ſometimes from the Heavenly Center towards its primitive Being before the Fall. So as in this conteſt, without conqueſt over the earthly part, Millions of Souls have paſt away out of the Body. And fearing leaſt it ſhould be ſo with us, another Heart is ſhewn unto us. For none of theſe can bring us near unto God. And therefore remove, and give them up, and pray vehemently that we may ſee this old ſtoney Heart fail

within us, and then ſuch a new Heart, to which is annexed a pure burning ſtream, which becomes a quickning Spirit. Which will make eſſentially the great alteration, ſo as we ſhall find our ſelves new-born perfect Creatures. For it is of that high deified Compoſition of Purity, as it forceth all polluted matter of contrariety from it to fly. It is ſuch a pure thing, as it will be contracted into it ſelf, and live alone in an abſolute dominion. There is no allowance given for any of thoſe forementioned Hearts with it to commix, no more then Clay or Iron with Gold. The Spirit of this Heart is moſt ſubtle, penetrating, bubling, and ſtill flying upward above all low things. As its Birth is from the Heart of the Deity, ſo there again it will live. Truly, at the conſideration, that there is ſuch a Heart to be given, my Spirit is in an aſtoniſhment. Therefore I call all ye Throne-Angels and Seraphims, to be with me in wonderment, that ſuch a Heart ſhall come in any one to be fixed ſubſtantially. For what leſs will this come to, but the making good of that ſaying of the *Lycaonians*, who ſaid to *Paul*, *The God's are come down in the likeneſs of Men.* For as the Heart is,

ſo

ſo is the Man, a Godlike Heart overturns the whole Courſe of Nature, and changes all into another Scheme, anſwerable to the firſt moving Cauſe: Which ſends forth Life and heat into all parts, as naturally, ſo ſpiritually, for the exiſtency of the divine Nature. And further it was given me to know, that it was a renewed act Creation: A drop let fallen from the Heart-blood of God, for Life inkindling into ſuch in whom the Virgin Cryſtal Mold is formed, that here for hath been making way in preparation through many Waſhings and Cleanſings, and Heart-relinquiſhings. For this Word came cloſely unto me from the Lord, and home to me: *Suffer and endure ye muſt who are looking for the gift of this New heart, Such a breaking up of the Old, as a dying man when his heart-ſtrings are looſening.* This is the true myſtical Death: this is to be a dead man indeed; which many have ſought, but could never find. Becauſe they did not ſtrike at the heart-root: for ſo long as there is life remaining, it will Send forth it ſin-reviving Effects. For what if thou ſhouldeſt cut off this & that member, yet life may be at heart ſtill; and

then what avails hewings and hackings, and ſuppreſſing; the root of the evil life being ſtill there? The work is never done, becauſe the life of ſin is ſtill ſending forth one bitter fume or other: to pain, and afflict, what would be at eaſe and reſt. Now what remedy can for this be conſidered, ſaid the Holy One, but the plucking up, and breaking the very heart-ſtrings, that its Life may be a Sacrifice to divine Juſtice? for ſo it muſt be both a paſſive and an active Offering, for the Sin that hath been commited in the body of the fleſh. Which myſtery hath not been underſtood: but know it for an everlaſting Truth. Let not the Sentence of this Death be grevious, becauſe it will certainly uſher in ſome what, that will be Equivalent to the deep ſpringing heart of the Deity; whereout iſſues of Life, Love, Joy, and Peace will flow. They thou ſhalt know no more ſtrife, ſorrow, or pain; becauſe the root of all this is by death taken away. Therefore Repent not that ye are entring into the very way: Fear not to fail the old heart melting, for when that faileth, another heart and Spirit will be given. Which is of that ſtrength, courage, and perfecti-

on,

on, as that ye ſhall be ſpirited for the great and primary buſineſs, and for the work of truſt for God and the Lamb. So all may ſee what the effect of this New Heart will viſibly produce in you.

November the 23d. 1677.

This Morning I was in a very deep and ſecret conſultation with the holy inſpiring Word, concerning this great Change. For this is but yet known in us, how that every motion and thought ſprings from the mixed heart. But now great ſearching thoughts were, how we, if poſſible, by any means might attain to this perfect Heart, which was all clean within. For it was made equivalent, that hereby would be the whole overturning of the old Creation; making way for the new in each one, in working a through demoliſhment. For which this Word of advice was given: Let it not ſeem incredible unto you, that the old Heart ſhall fall away, though it is as thy Life-Eſſence: where that Law is engraven, which hath brought all into perdition. At the releaſe of which a wonder

der working Heart ſhall be planted in its place in great renown. Therefore watch daily hereupon: for believe aſſuredly, that this Covenant will be made good, as ye have Faith to believe, that the old ſtony Heart ſhall be rolled away, which only hath kept, and would ſtill prevent this Heart riſing far. Where new Laws according to the new frame of things ſhall be underſtood, by ſuch a choſen Prieſthood, as all of Spirit ſhall be compacted: and by Gods own Heart-ſtrings of Love, ſtand everlaſtingly together tied as Chriſt's perfect Spouſe and Bride. Now then hoiſt up your Sails of Faith, and keep upon the broad Waters of Love's deep, that ſpring from the ſilent Deſart, till all full Treaſures of Joys and Peace ſhall upon you meet.

November the 24th. 1677.

This Morning after much ſweet Communion had in a Contemplative way with him, who is inviſible, I ſaw of a ſuddain a Rock faſhioned out like an Arch, whereinto a way was made to paſs, and it was pretty ſpacious. At the firſt it

ſeemed

ſeemed to be ſomewhat dark, which made me fear to enter in: but preſently a Table was there, upon which was a blazing Light, and it then became all ſhining and exceeding luſtrous to invite into it. But about the Light, there did appear a company of dark coloured Flyes, which fluttered ſo about it, as that they would have obſcured the Light: but as they came up to it, they were conſumed by it. So conſidering theſe divine Idea's, the Word came, ſaying, Enter ye hereinto, whom the ſacred Vow of Separation is upon. For here is a Munition-Rock for your Security. Oh that here you may be hid, and hope, and quietly wait for the Birth of the pure and perfect Heart. In which ye ſhall ſee the Face of God, whoſe Voice may be frequently heard in this ſecret place, therefore Love here to abide: for here is the Heavenly ſtillneſs.

November the 26th. 1677.

The whole employ and exerciſe of my Mind was now to have the old Heart tranſmuted into a new one, according as it is meet: becauſe therefrom the perfect New Creature is formed with all new and freſh Organical Senſes and Affections, proper for Communion with the higheſt purity and goodneſs. As it was ſhewn me, that the Heart and Spirit that moveth and acteth the old Creature, is capable to comprehend nothing higher, then what lieth within the circumference of its own Sphere, and low Birth of Life, that only reacheth to things that are ſeen, and knowable by the higheſt graduated Life of Reaſon, which is altogether to ſeek in matters Celeſtial and Eternal. Now that we might come to know the Inviſible, only wiſe and everlaſting God our Father, it muſt be through the medium of ſuch a Spirit, as may be the very conceptive part of the New Heart. From which ſprings a clear Light that giveth underſtanding in the myſtery of God, and in what relates

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to the Kingdom of our Lord Jeſus. Which is hereby to be revealed only, as this pure Spirit comprehends its own Original, from whence it proceeds infinitely, and ſo ſounds, and finds infinite things contained in the immenſe Being. By vertue of a new Covenant tye, which the Spirit of a new and perfect Heart is for ever under the obligation of a Love conſtraining Law, from which there may be no departing. But while upon theſe Myrrh-dropings my Soul was feeding; this Word for Confirmation was added: What if this may become ſuch a time of Love, as by paſſing by to look upon thee, I ſhall Swear unto thee and not repent, that I thy God will be unchangeable: And will enter into ſuch a Covenant, as thou mayſt henceforth become mine. Then ſhall I know what to do with thee for further Glory and Excellency. For in that thou wilt be commendable to thy God, whoſe Eye only can take pleaſure therein. Then was preſented a tranſient ſight, to wit, a Pool, wherein I was bid conſtantly to waſh and bath: for the Word ſignified, that ſuch Virtue was herein, as it would make White the very *Blackamore*'s Skin, and cleanſe away every Leopard's Spot.

For

For it is a Bath of burning Oyl, that will the firſt Birth of the earthly Heart to purpoſe try, and melt away; that ſo all pure Spirit of Life may ſpring, and a body of a ſhining Skin, as a Cherub-Covering be given. For it was revealed to me, that this ſhould be done unto us, as we were become the Lord's by League and Covenant. Whence it ſtood upon the Honour of the Lamb, and of his Kingdom, for us to be found all clear and perfect, through this Pool of Balſoming Blood, that throughly Baptizeth all, who are in the true Memberhood of his Body.

November the 28th. 1677.

A holy and pure Communion and freedom being maintained in a Spiritual way betwixt the Spirit of the Bridegroom, and the Spirit that is preparing to be the Bride of the Lamb; thus it was manifeſted by this ſimilitude, preſenting before my in-ſeeing Eye, a Golden Charger, and in it ſomewhat of a Spirit of an extracted Virtual Matter, upon which fell a ſparkling Star, as from the Inviſible Orb, and

cauſed

cauſed the Liquor in the Charger to flame up. And I heard preſently the Word ſay, Come my Spouſe, and draw near, for here is provided Heavenly Chear. Behold the Lord, the Spirit is preſented here in a Lordly diſh, wherein the true Body of your Jeſus is both taſtable and diſcernible. Whoſoever of this are able to drink in, it will make them Spirits, as all burning Flames. Upon which great things were further opened in the Magia Line. Which, could I have but totally acquitted, all thoſe motions that concur to ſenſe-awakening, I might have given an account of an infinite ſpace, into which my Spirit was launching, but was driven back by ſome ſtirring Eſſence, that would not let my Spirit paſs naked, and pure in. But this Word came, tho thou canſt not paſs now, yet thou ſhalt, after thou haſt eaten of this Lordly diſh. Which will turn Nature into Spirit; then thou may into the ſecret ranges of all eternal heights and depths as an Eagle flye, and ſee, and know what lies beyond the Starry Sky.

November

November the 30th. 1677.

This divine Speculation which I had begat a mighty Magical drawing into thoſe infinite heights and depths, which did but juſt open upon me, but then ſhut up. But my Spirit did make again a freſh onſet, if by any means I might paſs into that profound light Orb, according to the Nature of a Spirit. For an eccho did cry in me from that Sphere, that the holy Trinity was there in the higheſt dimenſions of Glory. Which was a ſufficient motive to attract my Spirit out of this vile Corporeity, from which I found much reſiſtency. For I perfectly felt ſomewhat therefrom did riſe, that did bind my Spirit. I was in great ſtruggle for ſome hours, for the Spirit wreſtled for a full Liberty. Then came this Word, ſaying, By all theſe Encounters the way will be made. Only keep thy courſe ſtrait on towards the everlaſting deep Gate, according as ye ſhall feel the Wind of the Spirit driving thereunto, and ſo wait with it to move. Oh to have a ſpirit in a Body of Fleſh, to be as free as a Bird,

Bird, which can when it will fly from his Neſt! This was to me a new revealed thing, by which great diſcoveries may be made in the inviſible Region, who have been altogether Strangers, to what is tranſacted there, becauſe the ſenſitive Soul doth claim ſuch a Marriage-Union with the Spirit, that neither what is preſent, or what is to come muſt ſever them. This is the Law of degenerated Nature, which lawfully may be broken. For the Spirit of the Soul is not for ever to be confined to the ſouliſh depravity, when once it comes to know and underſtand, that it is a pure Grain, let fall from the Deity into the ſouliſh property. Then it will not ſuffer it ſelf to be impriſoned as under a Mountain-weight. No ſooner doth it ſpring and riſe above the Ground, as an ear of Corn which doth grow ripe, but a ſeparation from the earthly part or ground may be made by the mighty Lord of the Harveſt, who will come to reap where he hath ſown pure Spirit. And that in the very time of this exteriour Elementary Being, Chriſts Laſt Day of Reſurrection and Aſcention ſhall appear through the Might of this precious Grain of the Deity (by which

I mean the Eternal Spirit of the inward man, which is a Spark deſcended from the Deity, and it differs from the eternal ſeed of Chriſt's Deity, which is incorporated with this for its Reſurrection and Aſcenſion ſake.) This ſpark of Eternity, the Spirit of the eternal Soul belonging to the inward man, will free it ſelf from all, and every corporeal tye. For no terreſtrial Image, though accompliſhed with all external Righteouſneſs, can ever attract this ſuperiour ſpirit to be in a conjugal Union; becauſe it is too much below, therefore it now ſeeks releaſe from it, as being aſhamed of all and every circumſtance concurring to the outward Life, which would hold it ſo faſt. But Wiſdom and Counſel is come from him, who will be Salvation to the ends of our Earth. His Spirit it is that hath called us from the other, to an eternal conjunction, with that wherewith it might moſt ſuitably agree; ſo as to raiſe and heighten the Spirit, to ſuch a high degree of ſublime purity, as that it might paſs as ſwift as a thought, into the deep ſpace, where the infinite Globe of Eternity might come to be conſpicuous with the glorious Trinity, and with all thoſe innumerable

innumerable Spirits, who incompaſs the Throne-Majeſty. Such Viſions of Glory, Spirits have been carried into, while in the Body, and ſo it ſhall come to be again, and that more frequently and durably. For upon an earneſt enquiry hereunto, it was revealed unto me by this Word, *The Way of the Eaſt ſhould be prepared, and the Gate thereof ſhould ſtand open, to ſuch as could drink of the Brook in the Way.* And it was ſhewn by an Idea alſo, that as yet there was a dark gulf fume, from which did riſe a thick ſmoke; ſo that at preſent, none could ſee their way, till the Son of the Everlaſting Morning doth wonderfully incorporate with our ſpirits, to diſſipate all of this Darkneſs, through which force of Spiritual Might, we may often come up to the Antient of Days, and draw near, and make Record of what we do apparently hear from him. For the Spirit doth affirm this, that ſound Truth, Wiſdom and Knowledge, muſt from hence be let in to our Underſtandings, and it will be much to our ſatisfaction, when we ſhall hear and ſee, what is without and beyond this gulf of Senſe and Reaſon, which have kept out of the Lamb's fixed

Kingdom.

Kingdom. And what will theſe ſtorms be, but the ruſhing Powers coming down through the Salvation-Horn, which will be blown from God's Mountain-Habitation? The ſound of which is already heard, to haſten for preparation, to the *Enoch*'s Tranſlation: That we may abſtractively in Spirit, and through the whirling ſtrong Breath may be lifted up, where our King and Lawgiver may deliver his Mind to us, as face to face: That we may come to know in certainty all thoſe infinite, and weighty Councils, which have been long in great concealment, ſo as they may run in as a flaſh of Lightning. To which end, the Star which I ſaw fall into the Golden Charger doth predict, the high and mutual conjunction betwixt the Body and the Head-Throne-Prince. The Veſſel being all of pure refined Gold, and ſpiritual matter infuſed therein together, what muſt this make, but a lordly diſh, for each one to feed upon. This Star denominated was to be, the *Roſe of Sharon*, that to the Spirit would give a pleaſant Tincture, to make it both white and ruddy. Herein lieth the Myſtery of all Myſteries, according as it was revealed unto

unto me, through the virtue of this wonderful Commiſſion. This Roſie-Star, feeding it ſelf from the matter, which is ſo purely extracted, as a Lamp feeds upon Oil, and ſo both concurring, makes a burning ſhining Light, a Flame aſcending might. When this great and marvellous thing ſhall come by any one to be witneſſed, there will be no matter of doubt, but the Gate of the Eaſt muſt be found, at which we may go freely in and out, as Princes: Having right to follow the Lamb, and to eat and drink with him in this lordly diſh. We ſhall then, as Friends, find entrance in, where the Tent of his Glory is pitched to ſee, hear, and taſt, what hath been laid up in ſtore for us from the Foundation of the World.

December the 1ſt. 1677.

Strong Inſtigations and travel in Spirit ſtill attending me, for the riſing of the Star of glory in Eminency, according to all that Prophetical Miniſtration, under which Line we are caſt, and do find ſuccour thereby, through the freſh feeding Word of Life; which within the firſt

Watch of the Night thus ſpake, ſaying, The moſt High and Holy One ſeeketh and calleth up ſuch to dwell with him in his Holy Tabernacle, who have rejected and turned their Backs upon the Seat of the fine trimmed *Babyloniſh* Beaſt, and will nothing therewith touch, becauſe it is under the Curſe: againſt which be ye ever zealous.

December the 2d. 1677.

I ſaw one cloathed in fine White Linnen, and he had in his Hand a Cenſor, and there was live Fire-Coals, which were ſcatter'd abroad; and it was ſaid, that upon whoſoever they did light, they ſhould be inſpired with a New Tongue to declare great things.

December the 3d. 1677.

This Word miniſtred was, Watch and keep the covering of the Spirit cloſe girt about you againſt all Offences that may come; abide ſtill and quiet, where the anointed Shield is given for your defence, under

under the Banner of which abide cloſe and hidden. Be all pleaſing and pliable to your internal Guide, who is working to bring you into high and dear Friendſhip with the great and mighty Potentate, to whom all Worlds muſt give obeyſance. Therefore only care and mind him, who is ſo true and faithful, as to raiſe and bring you into ſuch Love and Favour, that the God of Light may not walk as in a Cloud of Darkneſs, but ſhew himſelf manifeſt to your Joy in peculiarity.

December the 4th. 1677.

This Word did ſpring in me, ſaying, Do you well conſider, what your Virgin Garment muſt be made of; that no Moth may eat any hole in it? For if any thing of the earthly Fleece ſhould be interwoven with it, it would damage the whole part. Therefore all of one ſort of fine Linnen, let your Lord know you in, upon which no Moth can come to eat.

Then it was further given by way of Command, ſaying, If ye reſolve to follow the Lamb up to all perfect degrees, then obſerve this as a new Command-

ment, Take your ſelf off from all old traditional Conformity, which is after the manner of men, who are after the Fleſh. From ſuch the Spirit calls to withdraw, and to walk with him after another way, according as divine Precepts ſhall be revealed.

December the 6th. 1677.

As we were in the Spirit of Supplication attending together, a tranſient view of full ripe Sheaves was preſented, as a teſtification, that we ſhould bring of the firſt ripe Fruits, as a pure Offering to the Lord, according to what hath in the days of our ſorrow, heavineſs, and temptation been purely ſown in the Spirit. But it was alſo ſhewn me, that this ſhould not be accompliſhed, till we had fulfilled our ſet-time in the Wilderneſs. For this is an Ordinance that was given by God to *Moſes* while *Iſrael* was yet in the Wilderneſs, before they came into the good Land. This inſtruction was for time to come, ſaying, Now behold the firſt Fruits of the Land, which thou haſt reaped, thou ſhalt offer unto the Lord thy God. So accordingly

ly the firſt ripe Fruits of the Spirit muſt be wholly dedicated and brought into the Store-houſe of the Lord; rejoycing and making everlaſting melody in the Courts of Holineſs, as the Joy of Harveſt. Oh! this is the deſirable day, but who hath it ſeen? becauſe they have all dyed ſhort, before entring into the good and fruitful Land, one Generation paſſing away after another, as we have ſeen it. But it is decreed eternally thus to be? No, aſſuredly no: there is a Generation to come, that ſhall not only ſow, but reap, and pay their Tythe-Offerings to the great *Melchizedeck* King. There is a *Caleb* and *Joſhua*, who will out-live all the ſpirits of Unbelief. Who have been faithful Spies to ſearch, and find out the virtue and glory of Mount *Sion*'s Land. Whereupon the Spirit did the Hiſtory take up, and did it myſteriouſly, to our ſtate at preſent very cloſely apply. As thus, that *Joſhua* and *Caleb* ſignified the Unity of the Spirit concurring in a ſtrong Faith, the Spirits of our Minds agreeing mutually with the Spirit of Jeſus, and ſo both do agree to paſs and ſee the goodly Spaces of Eternity, whether all things be ſo, as hath been report-

ed of, concerning the matters of Chriſt's Kingdom. To which we are annexed Heirs, and therefore concerned to take our flight thither, to view all within the New *Canaan*. For our Lord did know, that a ſight before-hand of this Inheritance would greatly ſatisfie. As it was with the Queen of *Sheba*, who gratified both her Eye and Ear, in the ſtate of *Solomon*'s Kingdom. Now then may not we in the Spirit of Faith, and riſing power of Chriſt's Spirit, come to have ſuch a paſs over *Jordan*'s flowing River? Hereupon it is cleared up to me, that it is moſt lawful and expedient to take ſuch a heave or flight in the Spirit. For which end, in obedience to the counſelling Word, which to me was dropped in; Let us then be, as a goodly Ship, who would launch into the Ocean deep, and would ſwim upon the broad Waters, all tackled and trimmed, and pitched within; that no place may be found for bleaking, and our pure and white Sails ſtretched out, all in a readineſs, lying at the very Haven upon the Anchor of Hope; waiting to ſee when the Guſts and Breath of the Holy Ghoſt will turn our Ship about, and blow all South, that we may ſuddainly

be

be caſt upon the Rock of Pearls and Precious Stones in that Land *Beulah*, that is ſo little known. But who now muſt be hither our ſure Pilate, but he that hath already there been, even that bright Star that can ſteer through Fire, Water, and Air, having himſelf broke through all theſe, and ſo will do no leſs for us, if we ſhall be found in ſuch a ready poſture, as here hath been deſcribed. Now let us give all place to this *Joſhua*-Spirit in our Bark, who will make a remove for us out of the Wilderneſs. He doth but wait for the mighty Birth to be here brought forth, that ſo we may paſs away jointly and altogether. It was further alſo denoted to me, that all the murmuring and unbelieving Spirits ſhould be waſted away in the Wilderneſs, who have murmured through fear and diſtruſt: For theſe can have no ſhare with us, whether they be with, or without us: all are excluded; none but *Joſhua* and *Caleb* will enter in with us to view, and will have poſſeſſion with us in the Land *Beulah*.

December the 7th. 1677.

A very curious Queſtion did ſtir in my Spirit, why ſuch a concealment of the Heavenly Things was in this time of our Lord's mediating Prieſthood? And why no more viſible Effects were produced upon his Members on Earth, as to the Reſurrection-day. For ſince the Apoſtle's Age, little hath been wrought in any miraculous way, further then by internal Light, and Spiritual renewings, and the Love of God ſhed abroad with the Blood of Sprinkling: which is the higheſt degree, that yet any have arrived unto. But all this did not appear to me, to be that which the perfect Reſtoration muſt further make out; nay, what the Apoſtles ſaw and heard in their time, who had the firſt Breathings from Chriſt, after his Aſcenſion. Yet all then, and ſince have been exceeding ſhort, of what is in reſerve to be revealed. As I do know this from a ſure Word of Intimation, and ſo herefrom my expectation hath been greatned, and the Pool of my Mind ſtirred, and troubled, and ſomewhat

what as from a central Fire boiling up, to clarifie that, and ſo the groſs thick and dim Eye might be ſingle and piercing to ſee if poſſibly into its own original body of Light. That ſo hereby a clear Aſpect might be of what hath been acting and working in order to the Conſummation of another more pure and perfect Creation. Thus being upon an internal ſearch, into matters of this high Nature, this Word was brought into me, ſaying, Why art thou troubled that ſuch long reſpit hath been, as to the Manifeſtation of the abſolute Reign of the Lamb, that was ſlain, becauſe his Might hath not been ſhewn, nor his Power wrought, nor his Wonders done in the Earth? Yet now look for a greater Overturn then ever through the whole fallen Creation. This long ceſſation ſhall not nullifie it, for this Kingdom will have its revealing Day: for the Golden Sand of the half hours Silence is running out apace, which muſt be firſt expired out in Heaven. It was then given me to underſtand, that this Half Hour of Silence hath been ever ſince the Holy Ghoſt appeared in Cloven Tongues of Fire, upon thoſe, who in a travelling Birth did here wait for it upon the Lord's Promiſe.

Promiſe. For ſince that time, little news hath been heard from Heaven, only the Beloved *John* had the laſt, great, and ſignal Revelation from Jeſus. Since that only ſuch a Miniſtration hath been, which hath taken up their Teſtimonies in a ſtill and private way, opening the Mind of the Spirit, in the Doctrine of the Old and New Teſtament. But for a new and freſh Word, that may be ſaid to come immediately from the Lord, which hath not been before, truly it may be ſaid, as it was in *Samuel's* time, that the Word of the Lord is *pretious in this day*. We may travel from Eaſt to Weſt, from Nation to Nation, and ſcarce find a true *Seer*, with whom the expreſs Word of the Holy One is. Some hidden ones under the ſtuff of this Principle there may be, who will not be known till the Lord calls them out, to unfold boldly his Mind. For this is an Age that can as little bear, as any formerly, ſuch Truths as will ſhake their whole righteous Foundation, as it may be ſo termed, and others whoſe Lives and Loves are in that, which muſt alſo be laid waſt in the common deſtruction, which is coming upon all viſible things. Therefore never more need

then

then now is for true and anointed Prophets to enquire how things are going in the inviſible Kingdom. For all the Plat-form is firſt laid there, how things in this external ſtate will be. Therefore it is needful, that ſome muſt be here truly prepared for it, and ſhould never be off their Watch-tower, but be liſtening continually. For it was ſaid, upon the enquiry of a Spirit, That the half Time of Silence was now upon breaking up, and mighty Powers would begin to work. Therefore let the regardful underſtand the preſent Motions of the Heavens. Though our Lord Jeſus is ſhut up from all mortal view, yet the effect of thoſe inviſible Workings may be known in our low Heavens, and may be felt by ſuch, whoſe Hearts are bent, and full ſtretched out to the Heart of a glorified Jeſus. theſe will attract down Light, and ſo the lower Heavens may ſo contact with the upper, as to become all privy to the great Affairs, Counſels, and Deſigns, which are ſtirring within the Globe of Eternity.

But the Query is, *By what way or means ſhall any one come to be ſo Inſeeing, that yet have upon them the thick film of Mortal Senſe?* Anſw.

Anſw. There is no other Medicine here preſcribed for it, but to waſh often in thoſe clear and pure Waters, which do run from the Cryſtal Throne into one Pool. This doing day by day, minding when thoſe Cryſtal Springs do bubble higheſt, the ſtrong force of which, doth waſh off the rough ſcales of Senſe: Then ſhall we become all ſeeing into what is both near and afar off, as to the working of the divine Myſtery. This word of Counſel was alſo added, that whoever did ſeek this great gift, to know the Divine Magia in its Eternal Motion, they taken up will be, like *Enoch* to walk with God from among Men in an unknown Region; where no evil Wind or corrupt Air may blow upon them. Theſe great and weighty Crown-Jewels, which for the laſt Age are reſerved, will be conferred upon ſuch ſeparated *Nazarites*, whoſe Walks and Converſations are in the *Immanuel*, where the Vail and Face of the Covering will be done away. when no need there will be of crying, *Come up, and ſee*, for in the very Eye of Light, we then ſhall comprehend, and all Inviſible things ſhall ſtand as naked before us. But oh thou Lamb of God, when

when ſhall thy Hand of Might be ſtretched out, to bring theſe mighty things to paſs for any one.

December the 8th. 1677.

This Word viſited me, ſaying, How great is the goodneſs, that is treaſured up for thoſe that love and long for the mighty God, and the everlaſting Saviour? Dreſs therefore, and trim your ſelves every day for your Bridegroom: who doth take great pleaſure, when he finds you all comely, and ſitting at the deep Manifeſtation Gate. Oh ſweet Jeſus, if thou wilt this Gate open, and give us out from thence thy Loves, we will not remove, becauſe of the ſweet and pleaſant ſavour, that from thee doth iſſue forth. Oh come with all pulling force, that as a bright Cloud, we may be of a diſſolving Nature, for all Love's impreſſions from thee: and that ſo we may ſee our ſelves one with thy Celeſtial Nature unchangeably.

December

December the 9th. 1677.

In the Night I had hard wreſtling with ſomewhat, which had brought an overcaſt of gloomineſs upon my Heavens: which I could not well bear, but did row as againſt Wind and Tide, to get out of the danger of thoſe Floods, that did violently break in. And through earneſt and ſtrong Supplications, I was heard in that I fear'd. For my Jeſus to my aid did come in, and in truth made all miraculouſly to be ſtill within me, and did charge with great authority all thoſe troublers of my Joy and Peace to depart, ſaying, *Who is it that hath any thing to do here, where my living Name is engraven? Have not I choſen thee for my own purpoſe? What then do mean theſe ſtrange Injections here to throng? Fly O ye dark Clouds from my habitation, for I will dwell in all Light with my ſeparated Spouſe, who hath Covenanted within the Circle of a Love-flaming Heart, ſtill to wait for me her Lord.* Accordingly, ſo ſoon as I could thereinto retire, a mighty ſweet tranſfuſion of Light did every where about me meet. And this did verily uſher in the whole influencing Body of

of the Trinity. I was never made more internally ſenſible of their environing, and out-ſpreading Banner, which as in a moment was ſtretched out to ſecure me from the Waters, which the Spiritual Harlot ſitteth upon, and that in and very near us. For the Seat of all theſe whirling Imaginations, are ſhewn me not only to be as an Accident, now and then happening, but this adulterous Spirit claims, and would have a fixed Seat in the Mind, and therein bring all her worldly Sorceries, to infect the mind, and betray it into the gulf of Perdition. Which was prevented and kept off by the ſuddain and ſecret introducing Power of the Trinity: that encompaſs thoſe who are in fear of ſuch overflowing from theſe bitter and brackiſh Waters. For this I may give, as a known experience, and write upon it *probatum eſt*, that we at no time are now neceſſarily expoſed to be overcome with any evil of Sin, though it lurks and beleagers very cloſe; For ſtrong and mighty is now the Spirit of the Lamb, who is aſſigned to come in for our reſcue. Therefore if we do earneſtly implore for the Captain of the Lord's Hoſts, who is to deliver his Lambs from the Mouth of

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the Lyon that roareth for his Prey upon immortal Souls, they will be delivered. This often witneſſed hath been, that we might not cowardly fall under the Hand of the Man of Sin. For this Word was given, while I was in ſpiritual Combate, Hold out for Victory, I am your Life-guard, and ye ſhall never periſh out of my Hand. There is nothing ſure more pleaſing, then to ſee the Enemy of Truth and Righteouſneſs ſo worſted and kept under Ground, that he may lift up his Head no more within your Tent. Where then like *Jael*, thou ſhalt be called Bleſſed of Women, that art ſo skilful, as to ſmite *Siſera* to the Ground, never more to riſe again. There is a Nail within thy Tent, which thou ſhalt be taught, how to uſe it, that ſo the full Execution may be upon the troubler of *Iſrael*, by the united force of *Barak* and *Jael* together. *Barak* ſignifies Jeſus Chriſt, the Prince of ſtrength, valour and might, that makes *Siſera* to fly into that Tent, where the Nail by Wiſdom's Hand will ſurely be faſtened. Then not only the *Song of Deborah*, but of the *Bride* and the *Lamb* will be ſung. When thus overturned ſhall be the whole Principality

of

of *Siſera*'s Kingdom, that ſo nothing of his Seat and Throne within us may be found. This for us the Lord is now doing, and it is marvellous in our Eyes. Being we are called out to be Followers of the Lamb in ſpiritual War, till all ſhall bow and fall down dead before us, that hath contradicted the abſolute Reign of Jeſus in us. Let us go forth in that mighty JAH, that is with us, who will make all Kings and Nations to tremble before us, as we ſhall move forward in that power. Who hath promiſed that yet in the Wilderneſs we ſhall be ſecured, till the mighty Prince thereout ſhall go before us, as the CYRUS, which ſhall perform all thoſe great things promiſed, concerning the bringing in and eſtabliſhing of the everlaſting Kingdom. Which the Holy Ones hath ſo long kept out, in waiting for this Man of Spiritual Might to go forth for the recovery hereof. For hitherto little hath been done, as to a full and total Conqueſt over thoſe great potent Powers of Darkneſs, that have withſtood *Michael* and his Followers. But this Word was given me, That though it hath been ſo permitted, yet now the Day of the Lord's contro-

verſie for full Vengeance was near, upon thoſe ſecret and home-bred Enemies of all Righteouſneſs. Therefore according to our preſent Might, we ſhould ſtrike the Nail into the Head of the *Siſera*. And this will give ſuch a proof of divine valour to our God, that we ſhall be ſpirited for more wonderful Conqueſt: and ſo ſubdue mighty Thrones and Powers in wicked places, in the Spirit of him, who is the Captain of the Lord's Hoſt, hereby to lead captive what hath captivated us. And then let us meet our *Melchizedeck* King, with all the Spoil thereof, as a Trophy of Victory. Who hath ready in his hand the reward of a Diadem and Crown, which he hath reſerved for ſuch Conquerors. This is the great Motive to animate our Spirits, that ſo we might know, it is not a light or momentary thing we do fight for, but what is weighty and eternal. All which is to make us in good earneſt, according to a Word, which through me did ſound, ſaying, Put not off your Armory that is of the Spirit at all, for in that ye will make all Life-killing Darts to rebound back again, & no Weapon thereinto can pierce. And know, that

in this Holy War, my Peace ſhall be your Garriſon. Therefore hold out, till the Kingdom is given up unto you, which hath been kept away, and ſtill will be, except the Prince of Might ſhall take it again in you by violence. For which cauſe, I am come to ſtir you up, that ſo what was deſigned from Everlaſting, may now be poſitively claimed by my Spirit in you. Know it is all pleaſing to your God, that ye ſhould be found in ſuch great Undertakings. As your Spirit is great, and from a high degree deſcended, ſo anſwerably do ye aſpire for no leſs, then what you believe your Lord through Conqueſt in poſſeſſion hath now obtained.

December the 11th. 1677.

A Preſentation was given me evidently of an encloſed Rock, upon which Floods of Waters did break in, to quench a Fire that therefrom did ſpring; ſo as this Fire could not get the maſtery, till a deſcending mighty Flame from the light Orb did come down to keep it, and to drink up all thoſe Waters, which as

Wave upon Wave did beat in, but ſo powerful was the Celeſtial Flame, that nothing more of the Floods were ſeen. And there did diſtinctly appear a Figure and Form of a light flaming Body, that did deſcend, and upward again aſcend to a Heavenly Firmament, where it was ſaid, Now all is ſwallowed up in Victory.

December the 12th. 1677.

This Manifeſtation was very ſuitably preſented to my inward Mind, which was drawn up into a deep and ſerious conſideration, how long it might be, to the full Conqueſt and Victory over the original Spring of Sin, with all the evil Conſequences that thereupon have fallen out. While my Spirit was herein much exerciſed, this came before me, and brought a Meſſage with it for our comfort and ſupport, who are encloſed in Faith's Rock, which in particular applied, and made out to us that the Viſion did plainly ſpeak to us. Who though gathered into this Rocky place, ſaid the Revealing Word, yet ſee ye are exempted from the violation of theſe tumultuous

ous Waves, which at times and ſeaſons may break in upon my precious Ones. As in him, on whom no matter of Sin could be found, yet there Temptations did ſometimes abound, who was ſtill found in the Rock of the Deity. And thereupon told his Diſciples, that becauſe they had continued with him in his Temptations, therefore he would give them a Kingdom, becauſe they ſuffered, and were one with him in all Temptations, not to fall under them, but to get power over them: that this gave Title unto the Thrones there mentioned. Now from hence it was further opened unto me, That the Fire which firſt ſprang out, that was ſo often damped by the Floods, and quenched by being too weak to encounter them, it was ſhewn me to be ſomewhat, that remained of a pure and divine Eſſence, that would ſtill live in Nature, as for to refine it, and reduce it into what might make it like to God again. But being ſo ſtrongly beat upon by the gathering together of all Waters, which doth encompaſs as a full Sea, Tide upon Tide ſtill breaking in upon this Fire-Root, out of which alſo would ſpring the fiery Branches of Faith, that would

tranſplant the Soul, into a far higher kind of living. All which is oppoſed by the Inundation of many Waters, in which the great Leviathan moveth, which alſo are the Seat of the Beaſt, that doth make War together againſt that Holy Seed, yet remaining within the Rock of a Heavenly Humanity. So that it is in great danger to be often extinguiſhed, for here is two contrary Elements, the one in ſtrife againſt the other, the boiſterous Waters of the Senſes awakened from the tempting Region of theſe various things, which do ſo well ſuite with fallen Nature, that they may well be too hard for that little Spark, that ſtriveth to riſe, but hath been beaten down, as we in our ſelves have witneſſed. Whereupon we may expect a ſtronger force will come unto our help, ſeeing ſuch a ſtrong reſiſtancy is made in order to the ſtifling of that breathing Life, which hath ſtruggled to live in dominion, and to prevail over all, but hitherto yet found inſufficient. Upon which this Word of Counſel was given from the Holy Breath, that we ſhould ſo powerfully pray in the Spirit of *Elias*, as to open the pure Fire-Element, that the Holy Ghoſt might thence form out a fiery Breath

to

to conſume and drink up every Flood. For againſt this ſtrong and mighty devouring Flame, what Waters can ſtand before it. Now wait again to ſee the ſame Victory, for God will deſcend in Everlaſting Flames, and the Buſh of Humanity will all certainly be enlightned with his Glory. The time of it is ſaid to be nigh, when as the Child of the Burning Element will quench all Waters, and by his Flaming Might will paſs into the Heavens, and rend all Mountains of Fleſh, and will dry up all Seas before him. Who now ſhall have Faith in their Earth for theſe things? to what a Seraphick ſtate may it bring them up unto? Therefore let us improve every ſuch diſcovery, and extend our Faith to the great Augmentor of our weak Flame, that if poſſible, ſuch an encreaſe of Celeſtial Flame may make with us, as to dry up all, that hath encompaſſed our Rock. It may now be a time and ſeaſon, when that ſuch a bright flaming Body may be of ſtead unto us, which can at pleaſure aſcend, and ſecure frail Corporeity. It may be well worth enquiring after the excellent Properties of ſuch a divine Creature, which doth move under the

Cherubs Wing, where it can paſs to and fro unſeen. Oh let us further dive into this Magia, for great advantage may be made for us, to raiſe out here ſuch a defence, as may ſet us above all fear of Mortality, in a day when Perils, and great dangers are threatned, as an overflowing Scourge, to break in upon the World. It is time for us to know, where to hide where no deſtroyer may find us. Which only muſt be within the Flaſhing Skreen of the Holy Deity or Trinity, where we may walk in all ſafety, though the whole Earth be laid in deſolation. Oh thou mighty Shield of Faith, bear us up upon thy Wing. Let thy Word (oh Jeſus) which ſaith, Come to me, be ſufficient to make us tread upon the Sea; keeping off every boiſterous Wave, that would make us doubt. Now then upon the broad Rivers, oh mighty God, let us come to thee, and be afraid of no Fleſh, that would hurt, or oppreſs. Let thine, who are environed with the Spirit's Might, make that only their Anchor-hold evermore.

December the 13th. 1677.

Do ye wait, and expect the Word, that was made Fleſh, fully to imbody in Spirit, that ſo an engrafted Word may come to ſpring in you, to Create new things, and to command all old to depart away. All this the Word-God muſt do: that is after a Creating manner.

December the 14th. 1677.

This Morning there was brought to my internal ſight, a Ring or Circle, which was like a Jaſper-ſtone for Light, and ſparkling Glory: and within the Ring or Circle, a Face of great ſplendour and Majeſty did ſhew it ſelf as in the twink of an Eye, and withdrew again: But this Word followed, This is the Door, that hath neither beginning or ending, through which ye muſt enter. Conſider now, and conſult with what manner of Body it muſt be, for nothing of a corruptible Form can ever paſs here.

December the 16th. 1677.

As we were waiting together, this Word came, The Lord himſelf is come forth to ſerve you with the Bread and Wine, as the great High-Prieſt to communicate, and his Body to break, which accordingly was experienced. Therefore it is good, at the Altar ſtill to attend, that ſo the holy Breath may there kindle the pure Flame, through which may open his precious Name.

December the 18th. 1677.

An Interpretation of the former Viſion.

In the Night my Spirit was carried inward, taking in ſeveral Ideas of Heavenly things into my mind, preſſing hard to paſs into the Circle-Door of Life. But a ſweet ſtill Voice did eccho in me, ſaying, That pure thing only, which through this Circle-Eye of Eternity did come down into Nature, can be the Door of Entrance again, as it circleth in its Blood-Life,

Life, and thereby raiſe up it ſelf, and quicken it ſelf into ſuch a Spirituality, as ye need to ask no leave to enter back to your own proper Place, from whence your immortal part did proceed. For now the Eye that is fixed in you, will be both your Guide, and Entrance hereinto, if ye in Union will ever more with it keep, and concur with it. Then it ſhall carry, and lodge you in the Boſom-Circle of Eternity, as in a fiery Chariot. The four Wheels upon which this Chariot doth move, are Faith, Hope, Joy and Peace. Theſe will bear away the Lilly Branch to be planted, where it may green and never fade, becauſe the River of Life runneth there evermore. Oh when ſhall we be ſevered by this Chariot; who would ſee it gladly, that we may conclude thy Heart, dear Jeſus, is towards us, and that thou wilt live no longer without us? For ſeeing none can enter into this Circle-Eye, but in this Flaming Chariot, that doth move upon four Wheels. Let not the principal Agent be wanting, but that all may concur together in us by that Ghoſtly Might, that may give a ſuddain Flight, to ſee that all ſatisfying Face, which will make us feel everlaſting

pleaſure.

pleaſure. And that no mortal things ſhall ſever us from thee, or come any more as a Vail between the Spouſe and her everlaſting King, to hide the entring Door of Life.

December the 20th. 1677.

Great eagerneſs of Soul was renewed, for the paſſing in through the Needle-Eye of the Glorified Humanity. The Zeal and Love did wonderfully hereunto concur, ſo as to devour and eat up all thoſe ſtrong Reaſonings of Contradiction, that elſe would be working in the Mind. From which being in a good degree cleared, through the Myſtery of Faith, working by the Spirits operation, great calmneſs of Mind was known. In which time the Circle-Eye did open again, encompaſſing me round with waving white Clouds, and one did deſcend and did paſs through the bright Circle, as an Arrow for ſwiftneſs, in the Figure of a clear Body, with a Branch in his Hand, the Leaves whereof were ſhining as Gold, the Fruits were as a Cluſter, were in variety of Fruits were

were growing together. It was reached out, and a Voice did after the manner of a Spirit ſpeak, ſaying, This is Fruit from the Tree of Life, that is now planted in the Land of *Beulah*: Eat hereof and give forth, and be bleſſed in it for ever. Preſently I did feel ſenſibly a little ſtrengthning Virtue come in, which I would have conveyed to another after a Magical and Spiritual way, that was at a diſtance. While I was in thoughtfulneſs hereupon, the ſame Perſon was preſented to me, as if he had already hereof partaken; for there was ſtrengthning Meat given into his Hand, wherewithal I did ſee him feed a Bird, that flew gaping to him, being all craving and hungry, chirping ſtill as it was fed at his Hand.

December the 21ſt. 1677.

After all which, I was to attend the Effects of every ſuch preſentation. This Morning I found my Mind wholly diſpoſed for Introverſion. Upon which the Viſion was more opened unto me. For the Spirit did talk with me, telling me, that this was a manifeſtation to ſhew the

the Care, Love, and Friendſhip of our mighty Throne-Prince, who does as truly convey the tranſmuting fruit inviſibly from himſelf as the Tree of Life. That ſo the introduced Birth of Spirit might grow and encreaſe, it being its own natural nouriſhment, without which it cannot live, till it come up to a ſtrong mans degree. For that which is born of God doth feed only upon what may transform into a God-like Being. Which is the Lord Chriſts office and buſineſs to heighten up to that, that ſo there might not be any loſs ſuſtained, by the fall of the firſt *Adam*, in thoſe who by this living Word are quickned again unto Life. For it was opened unto me, that none could be capable of this high kind of feeding, but thoſe in whom Chriſt was ſpiritually formed. For this was all ſpicy, and ſacred virtual power, to bring forth ſuch Celeſtial new Creatures, as may aſcend up with the ſame ſwiftneſs, as that Seraphim which did come down. For it was ſaid to ſuch who are changed all Spiritual, that inviting Word doth ſtand for ever good, whoſoever will, to them the Door ſtands open to come themſelves, and take of the Tree of Life moſt freely.

And

And they will have the honour to bring down, and give forth Heavenly Taſts, and from their divine Bodies will go forth the healing Virtue: As it was opened to me, that theſe Golden Leaves had in them the Balſamick Cure, to reſtore to a perfect divine Body, where from all Soveraign Power ſhould proceed immaculately, according to that high ſtate, which our Lord is now in, in the Body of Glory. Therefore this Counſel and Word of Comfort was given, that we ſhould here caſt the Anchor of Hope, for the paſſing through every Door of our own Senſes, till we had got beyond the Vail of Fleſh, into the Circle-Body of the Holy Ghoſt, which is appointed for our preſent Manſion and Dwelling. Where no more working Source ſhall open to diſturb our Peace and Joy. Our Life ſuſtainment ſhall be effected, by the holy Seraphim day by day, till the half time ſhall fully be expired. Then it is given me to ſee, and to believe, that guarded along we ſhall be out of the Wilderneſs, by this Angel of God's preſence, who hath promiſed, he will not leave us, but ſee us ſafe within the Everlaſting Gate.

This

This is only the charge, that is left us to obſerve at preſent, that we keep the Inward Court of our Minds from all polluted things, and as hollowed Veſſels to take in, what from God's own Table, as a daily portion is ſent in. Who will never fail to give, what ſhall ſeal us for the day of this full redeeming Power. Therefore upon this promiſe we are to hope, and quietly wait; for he will come with the ſhout of a King to the pure and Virgin-Spirit, wherein Love and Faith have looked for him. Therefore be not weary, nor faint in your minds; for to you the Son of Righteouſneſs will appear for full Salvation.

December the 22d. 1677.

This Morning I ſaw a Hand with a Pen, writing upon a little Square like Steel or Slade, which was repeated to me, ſaying, Deſpiſe not that holy degree, to which my Spirit hath wrought you. Know ye not, that the Holy thing, which is riſing out of the Center, muſt have time to work through all that dark matter, which doth lie in the vail of Fleſh.

Fleſh. Therefore patiently give way to that, which will go its own pace, for the Spirit doth well know its own tract. And if you wholly truſt him for your guide, he will bring you to the right Door, which ſhall never more be ſhut upon you.

December the 25d. 1677.

I was invaded in my Mind with that, which would have awakened a diſtruſt, concerning the Conſummation of that perfect degree, into which I have been thus far wrought up unto, through Internal Purity attained. Yet finding the Waves of Senſe apt to break in, upon this I was made to pray with all vehemency, leſt the Spark of Faith ſhould hereby be quenched. So after much ſtrife this Word came in for comfort, ſaying, thou ſhalt yet Honour the Lord thy God with that ſubſtance, that will open out of Wiſdom's treaſury. Abide but firm, and unmoveable in the Heavenly Calling, from which expect the Bleſſing of the encreaſe, for the bringing in of that, which will aſſuredly

bring joy and eaſe to the heavy and oppreſſed in Mind.

December the 24th. 1677.

My Spirit deeply ſympathized with one, that was in travel with me, for the Revelation of Chriſt's Heavenly Kingdom: Who in bindings, and ſpiritual droughts & famine paſſing often through with me, therefore obliged to be fellow-helpers of each other in every Hour of Tryal and Temptation. I beſought the Lord, and made enquiry on his behalf, and this Word on his behalf was given in, ſaying; I have heard the bemoaning of *Ephraim*, againſt whom a Confederacy of Spirits have been working, but they ſhall all be broken as a Potters Veſſel, while he in Love and Faith adhereth fearingly to my living Word. Then know, that he the *Ephraim* may of the Righhand Bleſſing come through all Tribulations to ſtand in Victory with the Lamb, upon the Mount of Joy and Liberty. To which dear Lord bring him through all that, which would hold him under, and depreſs him. Oh that oily Pool, that

that can ſoon the dark ſtone diſſolve, let it riſe and ſpring, that we may find our way made free and clear up unto thee, forever to be converſant in Spirit, with thee all Heavenly One.

December the 25th. 1677.

This Word viſited me, ſaying, How great is the goodneſs, that is treaſured up for thoſe that love and long for the mighty God, and the everlaſting Saviour. Therefore dreſs and trim your ſelves every Day for your Bridegroom, who doth take great pleaſure to find you all comely, ſitting at the deep Manifeſtation Gate, and there waiting. Oh ſweet Jeſus, if thou wilt this Gate open, and give us out thy Love from thence, then we will not remove, becauſe of the ſweet and pleaſant ſavour that do's iſſue forth from thee. Oh, come with all pulling force, that as a bright Cloud, we may be of a diſſolving Nature, for all Love's impreſſions from thee, that we our ſelves may be one with thy Celeſtial Nature unchangeably.

December the 26th. 1677.

This Word was opened in me this Morning, ſaying, After all knowledge and believing in him, with whom your ſuperiour Life lieth hid: Now your great buſineſs and concern is to travel for its manifeſtation in, and according to *redeeming* Power. By which it may appear in its own native liberty, and act for it ſelf in Soveraignity, as having put on the Lord Jeſus, as your Cloathing of Power. For nought elſe will commend you in the ſight of Men.

December the 29th. 1677.

Upon the Conſideration of *A. W's* Prophecy, it was adviſed me, that we ſhould have no part with her in divine Juſtice, nor be Agents in the avenging property, in deſiring Plagues and Vials of Wrath to come ſo immediately upon the Formal Churches. It was ſhewn me, that it was not the Time, nor the Manner revealed yet, how they ſhould be overturned.

overturned. God had permitted her, though a Lamb of Chriſt's Fold, to be ſifted and tryed through the opening of a Center, from whence Spirits did ſtrongly thus prophecy, as to the time and manner, and did upon her Spirit impreſs the time, and ſo deceived her herein. The Lord reſtore her, and give her a more diſtinct diſcerning of Spirits, from the ſeveral Centers, from which Sounds and Voices do proceed. *The Kingdom of Love*, cryed the Voice in me, *is that which will open, and be ſtrong to prevail.* Even that Miniſtration of Love ſhedding abroad by the Holy Ghoſt, is to drown and quench the Wrath; and Angels that are ſtrong and powerful in the Compaſſionate Love, the Lamb of God will raiſe up, to be eminent for truſt, in the agitating and managing of the great Spiritual Affairs, belonging to his Prieſtly Kingdom: that is, upon its revealing to be more viſible, and ſhall mightily proſper in the hand of ſuch, who are the pure and meek of the Earth. Who thereby do open the Love-Center, whereout the Unction of Prophecy, and true Revelation do's infallibly proceed for their direction.

December the 30th. 1677.

Upon ſome Conſiderations, which were weighty upon my Mind, concerning the daily expectation of that Kingdom, which by the Holy Ghoſt comes to be manifeſted. And calling over many foregoing things, which as to this might uſher in the Temple-Glory, which is ſo beautiful and deſirable to Spirits, that are waiting here for it. This was ſhewn me from hence, that Viſion and Prophecy were but as the Door-Poſts and Threſhold, whereupon the Glory of the Lord doth often hereby break out, as the Gate of Manifeſtation opens; but it ſhuts and cloſes up, as not to abide upon the Threſhold of that, which giveth entrance into the moſt Holy Place, where the full and fixed reſidence of the Majeſty of Glory is. Which for duration upon any cannot be found, till entred beyond the Miniſtration of the Manifeſtation Door, which doth make way here for it, by raiſing the Mind of the Spirit through the Light. For the true and real enjoyment of God's Pure Being Con-

Conjugally, wherein all fulneſs of Joy, Power and Peace may ſpring, as from a Fountain openeth within, as co-exiſting with that which is the matter, for the Kingdom of Heaven, that muſt bear rule over all that comes in by this fall. To which end, the light of Revelation is come to the door of the Threſhold of the Lord's Tabernacle, that thereby we might ſee our way to enter in by it. Watching all opportunity for a through and clear paſs into the fruitional Joy of the Lord. Patiently enduring, till the Lord himſelf ſhall ſay, *Up, and Riſe and follow me, who as on an Eagle-Body, will you my dear Ones, mount and bear into my Father's inward Court. Where neither Care, Fear, nor Sorrow ſhall afflict you more.* Oh my Lord, this is that perfect State, that our Sighs and Groans have long gone up for. Let full aſſurance be given for preſent ſupport unto us, who are looking for compleat Redemption. Upon which this Word ſprung, *Fear not, that ye ſhall always ſtand, as at the Entring Gate. Jeſus your Lord doth well know the Voice of his own Mates, from whom he will not long ſeparate himſelf.*

Therefore believe, and quietly wait in all pureneſs and meekneſs; for he will come, and will no longer tarry from his own, leſt their Spirits ſhould be drunk up with Sorrow. It was further ſaid, *If ye be in Heavineſs for me your Lord, then may ye expect a return of Peace and Joy ſucceſſively in and through my Love abounding towards you.*

THE CONCLUSION OF This SECOND VOLUME.

ALL theſe are the faithful and true Sayings wich are given in for a Stay, and a Pledge of Love from God, till the Morning *STAR* of *Wiſdom* ſhall ariſe more fully in our Hearts to lead us up into the Fruition of all that has been here Propheſied of, and Declared. Which I excite all the Beloved Flocks, that

that belong to the Great Kingly Sheherds Fold, to Believe, Hope, and quietly Wait for, as to the Fullfilling part of All that hath been in This Volume made known and revealed. For it is now the Day of the *SPIRIT*, which is beginning over the Earth to Spread. Wherein the Empty and the Hungry, who have long wandered upon the barren Mountains, and been as in Famine, ſhall be Satisfied and enter into thoſe fat and full Paſtures, where the Lord himſelf ſhall be their Leader and Feeder: That ſo we may in pure Love-unity together celebrate an Holy *Feaſt* to our High and Mighty *JEHOVAH*; eating our Spiritual Morſels in Joy and Gladneſs, and ſending up our Offerings of Praiſe to him that was *LOVE*, that is *LOVE*, and that ever ſhall be the ſame. Even ſo; *Amen*.

Poſtſcript.

POSTSCRIPT.

IT may poſſibly to ſome ſeem very Harſh what is found pag. 125. and 126. *There is yet a Woman to be revealed out from the Heavens, whereof* Mary, *that brought forth Chriſt according to the Fleſh, was but a Type. For it was neither* Eve, *nor ſhe to whom the Promiſe was made concerning the Birth, which ſhould bruiſe the Serpents Seven headed Power. There muſt be another Genealogy found out, from whence the Serpent treader muſt alſo come.* But it is very far from the Author's Intent, (as it may be plainly evidenc'd both from the Scope in this particular place, and alſo from the whole Drift of her Writings) to derogate hereby from the High Preeminence of Chriſt, the Son of *Mary*, above all Human Births whatever: or from the Honour of that Holy Virgin, whom all Generations of the World muſt call *Bleſſed among Women.* But the

the Deſign of this Paſſage is no other than that of the Author of the Epiſtle to the Hebrews, when he repreſents the Great and True *Melchiſedeck* to be *without Father, without Mother, without Deſcent.* Which cannot be underſtood any otherwiſe then of an earthly Father and Mother, and an Earthly Deſcent, it being immediately afterward added, *having neither beginning of Days, nor End of Life.* The which Words can by no wiſe be applicable to his Outward Corporeal Birth from the Virgin *Mary.* Wherefore the Apoſtle herein directs them to look for another Genealogy, and higher Deſcent; while he ſeems to take away for the preſent (or rather to paſs over) the former. So that he would not have them to fix their *Eye* upon his Temporal Generation in an Elementary Form which had both beginning of Days; and end of Time, but rather to look to the Generation which was before all Time from the Eternal Father, through the Womb of the Morning; from whence all Angelical and Human Spirits were afterwards produced, being call'd *Sons of the Morning*, that is of the

the Immortal, Virgin, Heavenly Principle, or Matrix. Which Celeſtial Nativity being overclouded in many of the Angels, through their *Tartaroſis*, mention'd by St. *Peter*, in ſeeking to ſink themſelves into their own Independent Will, that ſo they might be as *Elohim*; by Precipitating their Spiritual Forces from the Centre of the Divine Will, and going forth from a proper Centre of their own: and alſo in all the Human Race, through the Birth of *Eve*, entring into the Luſt and Strife of the Elements, deluded hereto by the Seven-Headed Serpent; cannot poſſibly reappear till the Seven Heads, Powers, or Forms of the Serpent be entirely *Bruiſed* or Cruſhed. This is to be done in each particular Soul, which hath within it ſelf as the Kingdom of Heaven, ſo alſo the Kingdom of Hell, as it were in miniature; before there can be an Attainment of that Perſon to the Redemption of the Body, which is the viſible Adoption, Recognition, and Sealing of the Sons and Daughters of God. And it is likewiſe to be done in the whole Church Univerſally, by the Seed of Immortality flowing through the Glorious

Glorious Humanity of *JESUS*. Which Seed as it raiſed up his mortal Body, cannot alſo but raiſe up, in due time, all his Members: and cauſe the vaniſhed Image once more to appear, and the Luſtre of their firſt Nativity from God to ſhine forth, as without any Cloud. Wherefore let the Reader remember this Caution, not at all to look Outwards, or to ſeek here or there after Particularities or Perſonalities, which will nothing avail him to know, and probably may do him great Hurt: but to retire into the inward Depth of his own Heart, that he may there come to know ſuch a Birth from out of the Womb of the New *Jeruſalem* Mother, as is ſo much ſpoken of in theſe Writings, and may be a Witneſs of the trampling down the Serpents Power and Polity. Then would he not be Solicitous about whom ſhould be firſt Honour'd by Chriſt with the Marks of his Refurrection, but would endeavour to preſs forward to it, by the only allowable Emulation of Humility, Love, and Faith. That if poſſible he may arrive to the Right of the Firſt-born

Heirs

Heirs of God in the *Melchiſedeckian* Line. And then alſo would he clearly ſee, that nothing that is here ſaid tends to the Leſſening, but to the Greatening rather, and extending the Merit of *JESUS the* Son of *God* and of *Mary*, the *True* Chriſt, Bleſſed and Adored for ever: to whom every Knee both in Heaven, and in Earth, and under the Earth ſhall bow and Confeſs him that is, that was, and that is to come.

FINIS.

Advertiſement.

WHereas ſome Things have been Scandalouſly ſet forth, and Printed under the Name of this Author to the Reproach of Truth, and the Diſhonour of that which is Holy, it is thought fit for the putting a Stop to ſuch Impoſtures, and the Evil which might thence enſue, to give a Catalogue of the *Books* which the Author hath hitherto Publiſhed.

THE *Heavenly Cloud*, or, *the Aſcenſion Ladder*, 4 to. 1682. p.40.

The Revelations of Revelations, an Eſſay towards the Unſealing, Opening, and Diſcovering of the *Seven Seals*, the Seven Thunders, and the *New Jeruſalem* State. 4to. 1683. p. 130.

The Enochian walks with God, found out by a Spiritual Traveller. 4to. 1694. p. 38.

The Laws of Paradiſe; Given forth by Wiſdom to a Tranſlated Spirit. 8vo. 1695. p.69.

The Wonders of God's Creation manifeſted in the Variety of Eight Worlds, as they were made known Experimentally to the Author. 8vo. 1695. p. 89.

The Meſſage to the Philadelphian *Society*, whitherſoever diſperſed over the whole Earth, together with a Call to the ſeveral gathered Churches. 12ves. p. 108. 1696.

The Tree of Faith: or the Tree of Life, ſpringing up in the Paradiſe of God; from which all the Wonders of the New Creation muſt proceed. 12ves. p. 122. 1696.

The Ark of Faith, or a Supplement to the Tree of Faith; for the Further Confirmation of the ſame. Together with a Diſcovery of the *New World*. p. 33. 1696.

The Fountain of Gardens, Watered by the by. the Rivers of Divine Pleaſure, and ſpringing up into a Paradiſe. Vol. I. p. 1697.

A Revelation of the Everlaſting Goſpel-Meſſage, which ſhall never ceaſe to be Preach'd till the Hour of Chriſts Eternal Judgment ſhall come. Whereby will be proclaim'd the laſt Love Jubilee, in order to the Reſtitution of the Whole Laſped Creation. 8vo. p. 39. 1697.